

PER/BX/9401/536

# Ontario to strengthen heritage languages

**Robert VanderVennen**

TORONTO, Ont. — Ontario's Ministry of Education is proposing that the elementary school boards in the province be required to offer instruction in any language other than English and French within 90 days after receiving a written request for instruction in a particular language from parents of 25 pupils who attend or are eligible to attend the schools operated by the

board, reports Sean Conway, Minister of Education.

The instruction would not be offered during the regular school day but after school hours, on non-school days or during the summer. This could be done on school premises or elsewhere at the discretion of the board, and could for that matter be at a Christian school or a church. Money is to be provided by the Ministry to the school board at the rate

of \$34.50 per hour for each class of 25 pupils for a maximum of 2.5-hours a week.

## Pressure for regular instruction

Pressure for more "heritage language" instruction has come in the form of a Private Member's Bill, Bill 80, introduced by NDP legislator Tony Grande, an Italian-Canadian who represents many Italian immigrants in a Toronto riding. Since Grande's bill calls for heritage language instruction during the regular school hours, as part of the curriculum, some are saying that the Ministry initiative is not enough, that it merely strengthens the status quo. Bill 80 passed second reading with the support of all three political parties. It is supported by the government "insofar as Bill 80 reinforces the educational and social value of the Heritage Languages Program."

Most public school teachers and school boards oppose heritage language teaching, however. Especially outside of Toronto the boards and teachers are said to be culturally biased toward English.

Alberta and other western provinces have done more than Ontario with heritage languages in the schools. In some Alberta schools, for example, students can study in Ukrainian, Hebrew, German, Polish, Chinese or Arabic for up to half the school day. Continued on page 4 ...

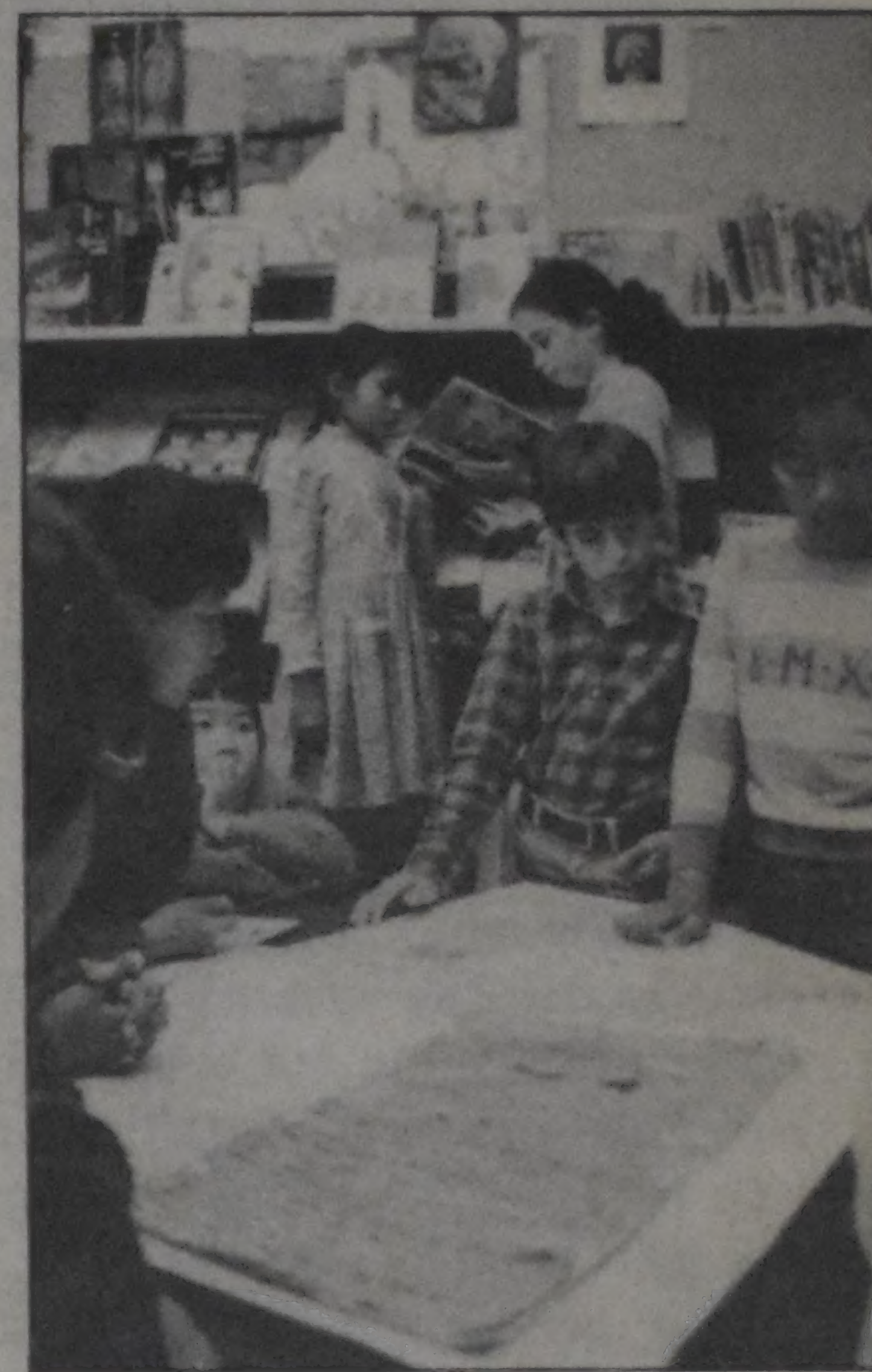


Photo: People like us

This school offers students time to study their cultural backgrounds.

# Calvinist Contact

Second Class Mail

Printed in Canada

Postage paid at St. Catharines, Ont. and Lewiston, NY — see page 2

July 24, 1987

42nd year of publication, No. 2081

## The rising force of working women

**Stan de Jong**

ST. CATHARINES — Between 1973 and 1985, the number of Canadian women in the labour force increased by more than 60 per cent, from 3.3-million to 5.4-million, a compound annual growth rate of 4.1 per cent.

According to a Woods Gordon forecast, over 40 per cent of more than 2.2-million new jobs created between 1985 and 1995 will go to women.

### Significant shifts

While the participation of men in the labour force has declined marginally from 78.2 per cent in 1973 to 76.7 per cent in 1983, the participation rate of women has increased from 42 per cent in 1973 to 54 per cent in 1985.

Relative to many other industrialized nations, the participation rate of Canadian women in the labour force is high.

Woods Gordon projects that 57 per cent of women aged 15 and over will be participants in the labour force by 1995.

### Growth in service sector

One of the factors contributing to the increasing labour force participation of women is the fast growth in the service sector, many segments of which are dominated by female employees.

The service sector is expected to generate almost 1.9-million new jobs over the next decade, or three-quarters of all new jobs.

If past employment trends continue, by 1995 over 45 per cent of new service jobs created between 1985 and 1995 will have gone to women.

### Many women now earn more

Canadian women have made great gains in occupational diversification in the most highly paid professions.

In 1981, there were 126,000 women in the 20 most highly paid professions,

nearly four times as many as in 1971.

These advances compare well with those of other developed nations.

An ILO (International Labour Office) statistic shows that of working women in seven major countries, Canadian women hold the highest percentage (24 per cent) of professional, managerial and administrative jobs.

In the United States and France, 21 per cent of working women hold such jobs, followed by Australia (17 per cent), West Germany (15 per cent), and Italy and the United Kingdom (13 per cent).

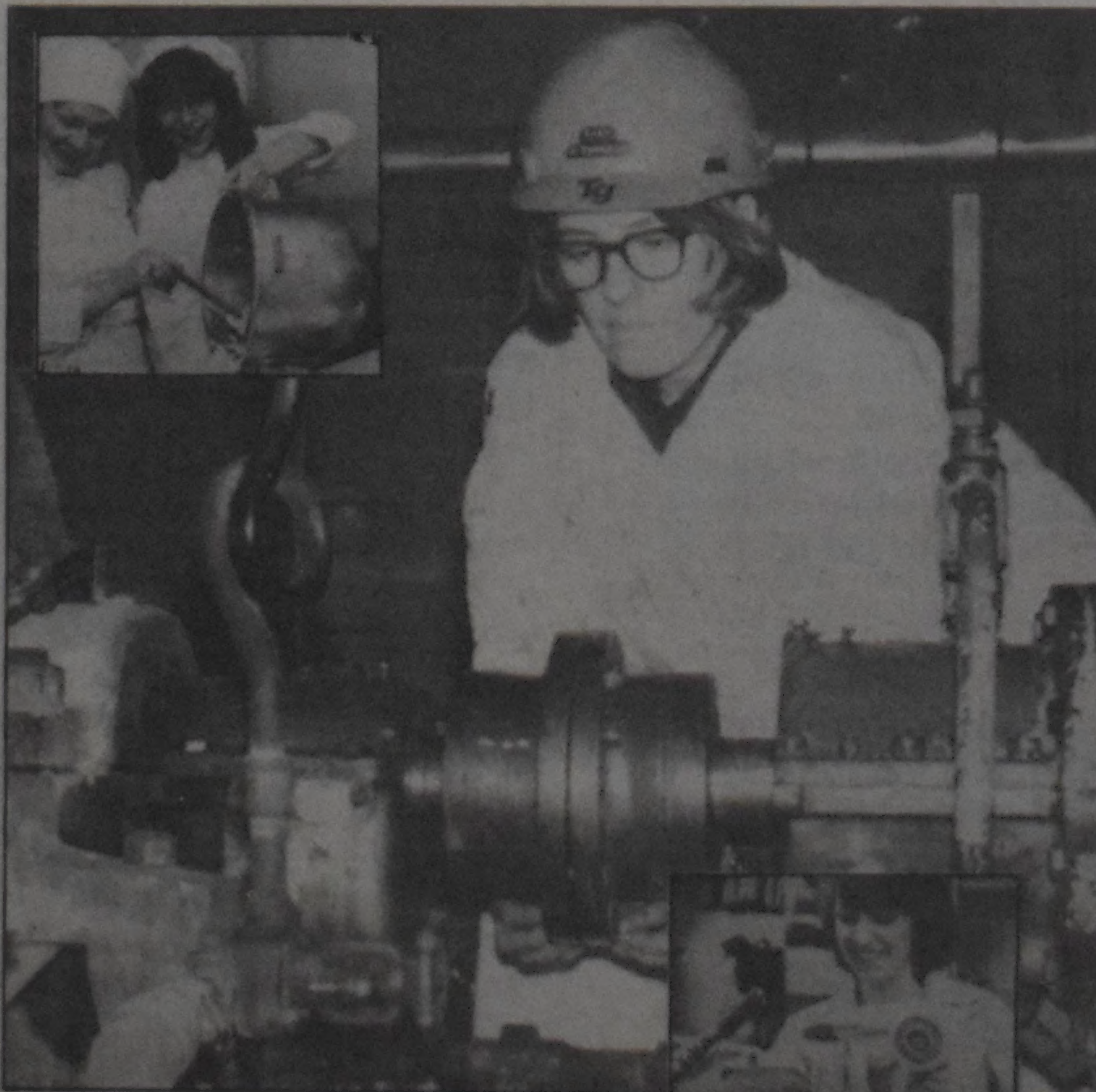


Photo: Government of Ontario

## Racially mixed conference told: Excellence is direction, not destination

**Harry J. Kits**

PETERBOROUGH, Ont. — Over 200 Christians examined the relationship of their faith to their workplace in a conference organized by Chinese Christians. The theme of the event was "In search of Genuine Excellence."

Speakers at the conference, which was held June 27 to June 30 at Trent University, rejected the concept that if one serves God excellently, one is sure to have financial and material success. Excellence for the Christian, they argued, must be seen as a faithful fulfilment of the purpose for which people exist — to serve God.

People have God-given opportunities, abilities, and responsibilities and with them they must be faithful, they must be excellent. Excellence is then less a destination than a direction — a working at one's Christlikeness. Failure is a judgment about one's faithfulness to God's Word rather than on an inability to reach a destination or level of prestige or financial reward.

Building on the insights of keynote speakers Dr. Gary Inrig, (pastor-teacher of Bethany Chapel, Calgary, Alberta) and Dr. John White (former missionary, chairman of British InterVarsity, and professor of psychology at the University of Manitoba), the conferees were told that for Christians all work is a divine calling. The workshops available were meant to help participants, both students and

Continued on page 4 ...

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# Calvinist Contact

Head office: 99 Niagara St., St. Catharines, ON L2R 4L3; Phone: (416) 682-8311. Office hours: 8:15-4:15 p.m.

Calvinist Contact: (ISSN 0410-3882) is an independent, Christian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It supports and encourages every endeavour that seeks to proclaim the Kingship of Jesus Christ.

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Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 31, Aug. 7, Sept. 4, 11 and Dec. 25, by Calvinist Contact Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092. Send address changes to Calvinist Contact, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See events page for rates.

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Subscriptions:	Canada	United States
Six months	\$15.00	\$13.50 U.S.
One year	\$25.00	\$22.50 U.S.
Two years	\$47.50	\$42.50 U.S.
Three years	\$70.00	\$62.50 U.S.
Overseas: \$100.00 airmail		\$45.00 surface mail

## Editorial

## Can five billion people survive?

Now that there are five billion of us on this earth, we may want to take a second look at the mandate that was given to us at the beginning of human history. The Lord said to our two parents, "Be fruitful and increase in number and fill the earth."

It's hard to say what constitutes a full earth. But we seem to be close to the "no vacancy" point. Does that mean that we have been faithful in our task, that we have obeyed God?

We can't answer that question until we have looked at the second part of the mandate. To the command "be fruitful," God added "and subdue the earth." We take that to mean that man must govern this earth in God's name.

### Faulty growth

So, how have we done now? Mission accomplished? Even the statistics of growth tell us that we have not done well at all. We read that 90 per cent of the world population growth takes place in the underdeveloped world. "Underdeveloped world?" the Lord might ask us. "I did not tell you to manage only one part of the world and to let the other part fall behind. What kind of growth is that? Those who can afford to have children least of all have 90 per cent of them? That means famine. Those who have more than what's needed have only 10 per cent? That means feast."

That's only part of the story. What until the Lord sees what we have done to the environment. The overpopulated and underdeveloped world "will often destroy their immediate environment to survive," we read in the newspaper. "They will cut down forests, their livestock will overgraze grasslands, they

will overuse marginal land, and in growing numbers they will crowd into congested cities." But can they be blamed? When they destroy the environment to survive, there is at least the argument of extenuating circumstances.

What about the developed world? "The average person in the developed world uses 80 times more energy than a person in sub-Saharan Africa," we read again. That statistic alone implies polluted water, air and soil as well as unfair and even criminal dealings with the third-world. And what are the extenuating circumstances here? We destroy our environment and our neighbour not in order to survive but to keep up with each other on the escalator of luxurious living.

### Don't believe it

Mission accomplished? The mandate given to our parents fulfilled?

According to the serpent, who was craftier than any wild animal the Lord God had made, we will not die, but we will be like God. Don't you believe it. We will die, all five-billion of us. And that death is tragic and final, unless God forgives us for having ignored our clearly stated mandate and rescues us from a ravaged earth.

Amazing grace for those who escape!

Out of gratitude, let's begin living more responsibly now ... not so much to undo all the damage (too big a task), but to give God, while He is still resting, the satisfaction of knowing that his mandate will not return to Him empty.

BW

## A rich community should not beg for money

Holland Christian Homes was at the last minute included in the itinerary of Dutch Minister of Welfare, Health and Culture Elco Brinkman. The Minister led a delegation from Holland that had come to study the care of the aged in the Peel region, but he had to be reminded by people from the Christian Immigration Centre in Holland that it would be worthwhile to stop off at Holland Christian Homes too.

Brinkman, who is Reformed and a Christian Democrat, was more than willing to comply. He asked Cornelius Hulsman of the Christian Emigration Centre to be part of the delegation and to prepare the visit to Holland Christian Homes.

For the occasion, the Minister brought an unusual gift — a very fine oil painting of Delftshaven in Rotterdam. Apparently there was some discussion at the ministry beforehand about whether such a gift was warranted. Wasn't this a bit extravagant? It was finally decided that a special gift would be appropriate for a special occasion — a Dutch Minister visiting a home of senior citizens, most of whom were born and raised in Holland.

### Could you spare a dime?

It turned out to be a very good visit, except, perhaps, for one incident. During the public meeting, the Minister was asked point blank by a representative from Holland Christian Homes for financial support. The Minister responded by graciously consenting to place Holland Christian Homes on the mailing list of its publications.

Somewhat to the consternation of the Dutch delegation, the request for aid was repeated after the Minister had spoken. One member of the delegation told us that he found these requests somewhat brazen and inappropriate and that the Minister had not appreciated them either.

It's not the first time that visitors from Holland have made

this kind of remark about their visit to HCH. A year ago two mayors were part of a celebration at HCH and they told us how uncomfortable they had felt when during the celebrations the residents were reminded that they could provide for Holland Christian Homes in their wills. That, they said, would not have happened in Holland. It lacked "style."

### It's part of our face

Why are we raising these matters in *Calvinist Contact*? Because Holland Christian Homes is an important institution in our midst and is frequently the place where visitors from other countries or communities are taken to show what the Dutch, Reformed immigrant community has been able, by the grace of God, to establish. The whole community in Canada is on display there. All of us are judged by the kind of visit that is arranged for outsiders.

The question that arises in our mind is this — should we be asking Holland for money at all, let alone ask for it in a public meeting? Are we still needy immigrants, we who are wealthy enough to buy good homes for our families, build good churches and schools and beautiful homes for the aged? Or are we in debt because we live beyond our means? Instead of asking for money, should we not be helping other brothers and sisters in countries that barely provide for their basic needs?

We believe that the people of Holland Christian Homes do not like to be embarrassed by frequent requests for money anymore than those of us who live around them. Part of their and our dignity consists of knowing that there is a time and place for everything, and acknowledging that people who should be sharing with others at the back door must not ask for help at the front door.

BW



## JUST A MOMENT/HERMAN PRAAMSMA



*"Never trust the advice of a man in difficulties."*  
(Aesop, *The Fox and the Goat*)

The truth of the above was rather embarrassingly plain last week when Imelda Marcos gave a reporter some advice to pass along to the President of the United States. "President Reagan," she said, "should rule more by himself, like my husband Ferdinand did."

All this democratic stuff and the encumbrances of a Congress only stifle a president's creativity, right?

Having messed up one country, and apparently having learned nothing from the experience, the Marcos seem quite eager to help run another country into the ground. Indeed, never take the advice of people in trouble!

It reminds me of summer nights when we sat around the table playing *RISK*. This is a rather warlike game which has as object the conquest of the globe. It involves a lot of strategy as well as a healthy dose of luck. The striking thing is that those who are eliminated early in the game are always eager to offer their advice to those who remain. It is truly amazing that people with apparently the most insight are always the first to be defeated. Maybe this phenomenon is connected to the old Dutch saying that the best captains are always found on shore.

You meet this same curious tendency in the world of sports as well. I'm thinking specifically of spectator sports. Overweight fathers and middle-aged moms can be heard shouting athletic advice to their offspring in arenas from coast to coast.

It surely must be a trait that all human beings have in common: the illusion that if only their advice were followed and their insights heeded, things would be in much better shape. And whether or not things would indeed be better is secondary, I suspect, to the overriding concern of the speaker to be perceived as a person of insight and wisdom.

When you have made that connection, you will immediately see that we are talking about possibly the oldest of all sins: that of *wanting to know better than someone else*. The biblical definition of people in trouble is surely this: men and women who think that they can know things and give coherent shape to things *without God*. People who rely on their own insight and understanding (cf. Proverbs 3:5). Never trust their advice. For it is the death of marriages, labour relations, politics, yes, of all human endeavour and interactions. Never trust the advice of people in difficulties.

When God's grace frees people from their difficulties, then their advice will also become gracious advice, tinged with overtones of humility and service. For they will have learned not to lean on their own wisdom. They will have been set free from it.

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ontario.

## Longer Letter

## Limited endorsement of Hart

I was delighted to see your June 5 report on the discussion of Dr. Henk Hart's paper at the ICS. The discussions there were every bit as pleasant and positive as you suggest. He deserves such respectful treatment.

Therefore, it is with some reluctance that I am compelled to correct an error in your account of the day. You correctly quoted me as saying, "It's crucial for the church to hear your message." However, your use of that quote is misleading.

Anyone reading your article could only be led to believe that Rev. Bruinsma is endorsing Dr. Hart's views completely and finds it crucial for the church to hear them all. This ignores the limited focus I gave to those words, it does an injustice to the concerns and criticisms I voiced that day, and it belittles Dr. Hart. He is not so desperate to find approval that my words have to be twisted out of their context for him to get it.

## Where I agree

When I said those words I meant what I said, but I was referring to a few specific and important aspects of his paper. Dr. Hart's criticism of the past tendency to reduce all that scripture says to a few intellectualist statements is entirely in order. His observation that the way the church has used the Bible in practice has often been less admirable than the official teaching about the way that it should be used is also very important.

His belief that there is no text of scripture which is unimportant is vital for the church to hear at a time when so many people like to pit one part of scripture over against another. Too often people take what they like and feel free to disregard the rest. This is not submission to the Word of God. Dr. Hart ably demonstrated how all the passages must be seen together in order to properly discover scriptural norms.

## Where I differ

I did also, however, voice my deeply

felt concern that if all of Dr. Hart's paper is accepted then the clarity with which scripture speaks to certain moral issues, as well as other matters, may be hidden or downplayed.

To use the illustration you quoted from his paper, I fear that many who feel they are only using a different road to get to the same destination may, at times, be deceiving themselves. It is not always wrong to use a different road, but those who with all good intentions follow this way of interpreting scripture as their map may find themselves arriving at entirely unbiblical destinations.

Simply put, in Dr. Hart's views, there may be far too much room between what the inscripturated Word says and what one believes the Spirit is saying.

These concerns and hesitations of mine I raised very clearly in our discussions at the ICS at the same time that I voiced my praise. It is unfortunate that in your report you used me to say what it seems you wanted my words to say.

(Rev.) Henk Bruinsma,  
Holland Marsh, Ontario

## Response:

*When I quoted you in the article of June 5, I included a point of criticism you made, and I placed you in a list of four people who expressed reservations about some aspect of Hart's paper. That should signal to the reader that your endorsement was partial.*

*However, since your reservation was one of style at that point, rather than substance, I can see that you became a little uncomfortable with the impression of agreement with Hart's entire paper. That was not my intent.*

*I do not pretend to be able to cover a conference so extensively that everything a person says gets stated, but your accusation that I twist words to mean what I want them to mean, I take with little appreciation.*

Editor

## Letters

## Different insights enrich

I would like to take issue with one of Mr. Rang's comments in C.C. of June 5th. He claims that in the "good old days" we, as community, all had the same perspective on certain issues.

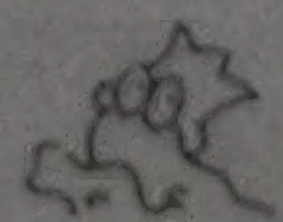
We live in a time of great change and much uncertainty on many modern-day issues. Many questions have no clear-cut answers. We as people all approach these issues from different angles and different perspectives. Confessing Christians *all* attempt to serve the Lord.

Perhaps I do it in a different way than you, Mr. Rang. I would hope that by sharing our differing insights it would enrich both our understanding of God, His presence in our lives and how we can best live to His glory.

What is so Christ-like about a community that is all of "one mind" about the infinite details of living out our service to the Lord? What is so Christ-honouring about enforcing our interpretations of certain Bible texts on

others in our community? How can we bind one another up in the tangle of unspoken and unwritten laws that must be obeyed in order to belong to such a church community?

Our great God created such a wonderfully varied universe with all manner of plant and animal life, each with its own species. We just need to



## Pontius' Puddle

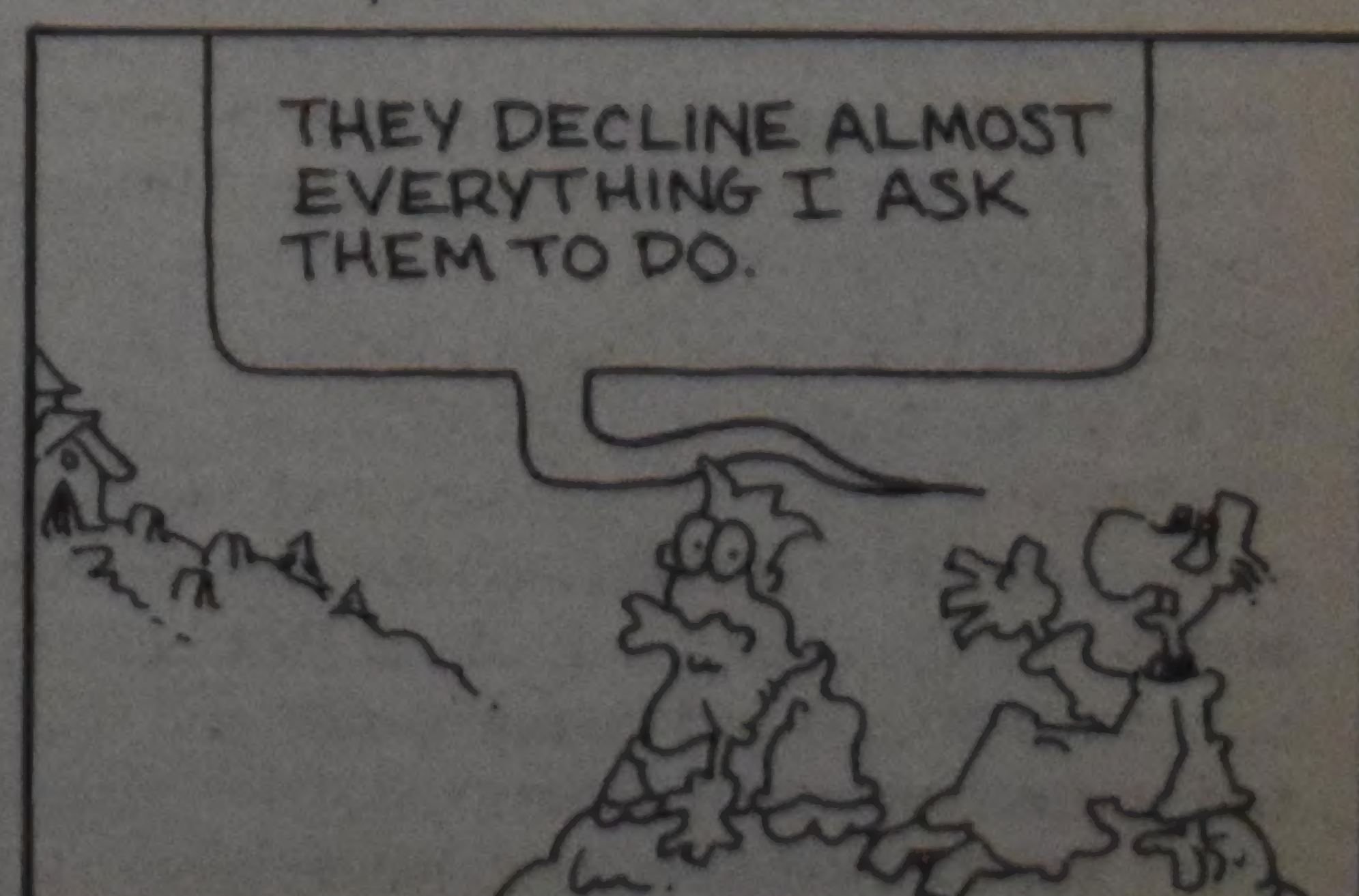


think of mankind and the variety of eyes, noses, ears, bodies, talents, gifts and insights we meet up with each day. As a fellow teacher you know that none of the children in your school are exactly like any other and none of them approach God and make their commitment to Him in exactly the same way as their classmate.

I think it's very important today for us all to realize that we do not differ on

the essential issues of our faith, but we are spending a lot of time on "rules and interpretations" that we put as stumbling blocks in one another's way. Let us show love and compassion to one another in our attempts to live a life of faith. Let us leave judgment to God.

Thea De Groot,  
Sarnia, Ontario



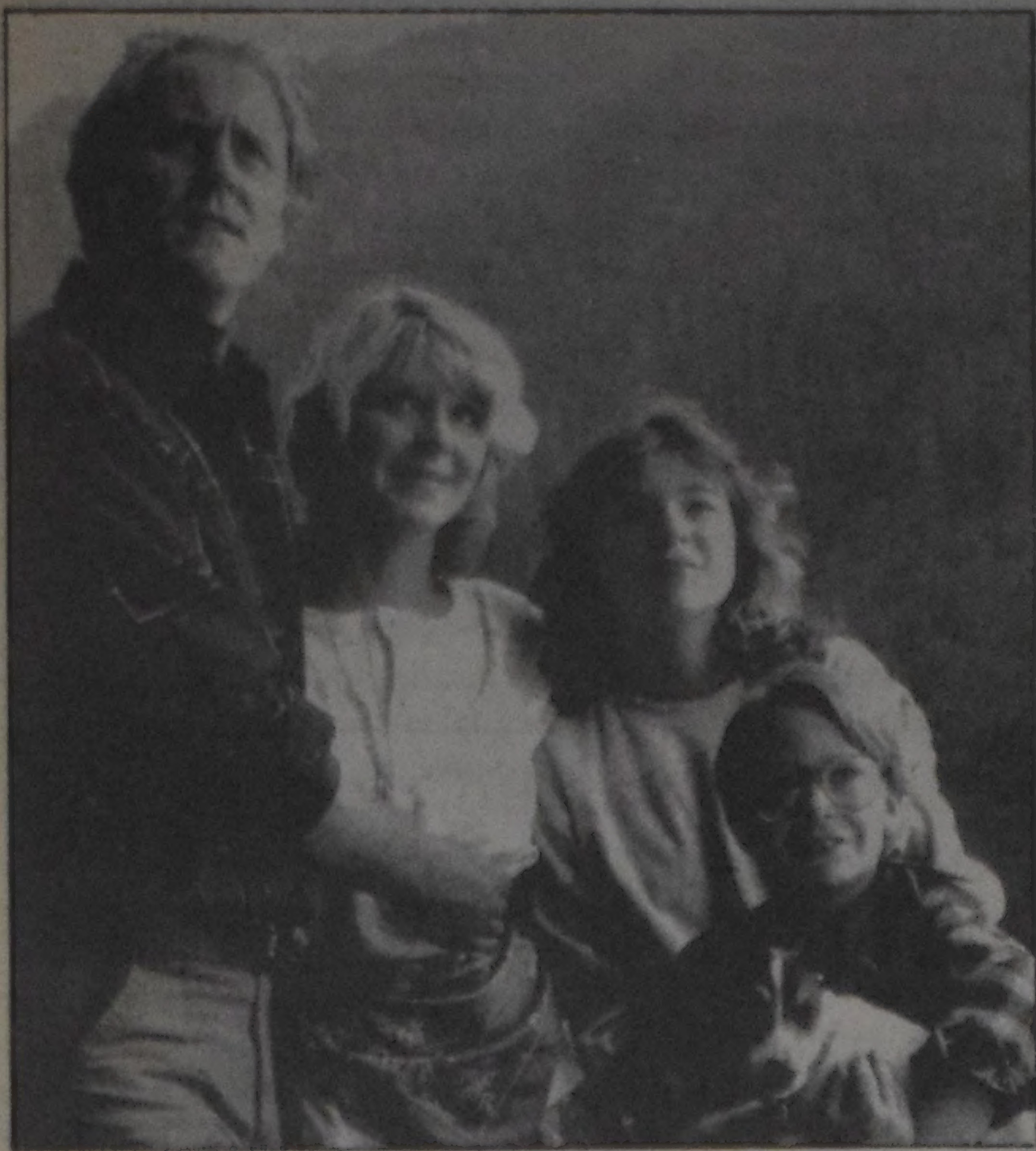


# News



## Cinema summaries

Marian Van Til



### Harry and the Hendersons

*Rated Family*

*Stars John Lithgow, Melinda Dillon, Don Ameche, David Suchet, Margaret Langrick  
Directed by William Dear*

If you must choose between this family film and "Benji," this is the one to choose. Despite being based on the accidental capture of a supposedly mythic creature — Bigfoot (or Sasquatch, as he's called in this country) — this is a "real" adventure.

The Hendersons (George, his wife, pre-adolescent son and teen-aged daughter) are reflections of characters most of us know or have met. George has a tough exterior, initially, which conceals a compassion (and passion) that even he isn't aware he possesses. He hunts for sport and, just as his father taught him, has advised his son to fight when he's provoked.

When the Hendersons encounter "Harry," their lives change. But the experience especially changes George. George is forced to learn to abandon his selfishness, greed and unthinking exploitation of nature.

The film recommends a careful observation and understanding of nature and emphasizes the bond between humankind and the animal kingdom which shares the same fragile earth. The movie assumes a direct evolutionary link between George Henderson the human and Harry the ape-like "almost-human." While that view cannot recognize the extent of our responsibility as stewards of creation, the film's overt message that care and sensitivity must always be exercised in our dealings with *all* living things is on the mark. That point is made with gentle caricature, excitement and humour.

## Ontario to strengthen heritage languages

... continued from page 1.

In Ontario at present 72 school boards offer a total of more than 4,000 classes in 58 heritage languages to more than 90,000 students. But this is all extra-curricular, outside of the regular required studies. And there is a major problem of accessibility — many parents are not able to get the programs they want for their children. The Scarborough Board of

Education, for instance, has steadfastly refused to offer heritage language programs in spite of a growing immigrant student population.

### National identity

The issue relates to the kind of nation Canadians want Canada to be, and specifically the extent to which Canada affirms the national and cultural backgrounds of its

immigrants. Heritage language education lies close to the Canadian definition of multiculturalism. In addition, there is research which shows that academic work of immigrant children improves if they are able to use their native language for part of the school day.

The Ontario initiative would not only require school boards to offer third-language instruction and provide the money for it, but it would also provide money for teacher training, program guides, new teaching materials and the sharing of information about successful practices and research studies.

Lyle McBurney of the Ontario Association of Alternative and Independent Schools points out that this action could enable a public school board to offer instruction in the Dutch language, for example, in a Christian school with money provided by the Ministry of Education. This would be a first instance of money allocated by the Ontario government being used in a Christian school. If this were to happen, it would fit the model recommended in the Shapiro Report by which funding would be received by Christian schools in co-operation with local public schools. Dr. Shapiro is now the Deputy Minister of Education in Ontario.

### Public response

The Ontario government is asking its interested citizens to submit their reactions to these proposed initiatives, by Sept. 30. One question that ought to receive attention is whether the teaching of heritage languages is really the job of the schools, or whether it more properly belongs in the home. There is a tendency these days to think that all things that children need to know should be taught in the schools. Perhaps immigrant parents should be teaching their children the heritage language at home, rather than expect the school to do it.

*We invite your reflection on these issues, and invite you to write to Calvinist Contact as well as to the Ontario government. (Ed.)*

## Excellence is direction

... continued from page 1.

professionals, begin to understand how to pursue genuine excellence in a variety of work situations. Sessions were on subjects like genetic engineering, unemployment, work and labour relations, entertainment and witnessing, time management, politics and social responsibility, ethics at the work place, and honouring God with your profit. Among the workshop leaders were Harry Antonides of the Christian Labour Association of Canada (CLAC) and Mary VanderVennen and Jane Anne Murray of Christian Counselling Services.

### Variety in the body of Christ

The conferees were able to experience the body of Christ in the range of racial origins and denominational backgrounds represented at the conference. The Chinese Christian community played a large role in organizing the conference, writing the songs and leading the workshops. The denominational mix included Baptists, Presbyterians, Associated Gospel, Christian Reformed, Non-denominational churches, Anglican, United, etc. It was a treat for this reporter from a Dutch, Christian Reformed background to experience such a mix in the body of Christ.

### Oi means love

Operation Involvement (O.I.), which held the conference, grew out of a Chinese student conference in 1984. At that conference recent university graduates wondered what their place was as Christians in the workplace and society. While wrestling with this question, 10 young

people decided to begin "O.I."

They found significance in these letters in several ways. First, they stood for the name of their new organization which soon gained charitable status with a constitution, mission statement and statement of faith. The letters O.I. also stand for Outreach and Integration. The main aim of the group was Christian outreach in the workplace and integration of their faith with their daily work. Finally, most appropriate for Chinese Christians, "oi" phonetically is the Chinese word for "love."

Initial sponsorship and support for O.I. has come from Ambassadors for Christ, Ontario Theological Seminary, and InterVarsity Christian Fellowship.

This was the third conference held by O.I., and plans include more conferences, newsletters, publications, networking, cell group support and seminars. The continuing desire of the group is for a multi-ethnic and international ministry.

For those wanting more information about Operation Involvement or wanting to get involved, O.I. can be contacted at 58 New Forest Square, Scarborough, ON M1V 2Z8. Phone (416) 223-8139.

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July 31  
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## Pressreview

Carl D. Tuyl



**I**t was open house again on the East Coast with 174 uninvited guests coming to join the party. Canada is still one of the main attractions of this world, in spite of postal strikes and trains that do not run on time. Millions of people would gladly trade with us.

★★★★

Somewhere, some time in the past week baby five billion was born. The old adage is still true: the rich get richer and the poor get more children. Now if we only could get some of the economic wealth of the world to the poor, we would be well on our way to control the population explosion.

Canada, by the way, is still an underpopulated country. The recent census not only showed that we are getting older, but it also foresaw, if present trends continue, a decreasing population. So we had better not make it all too difficult to get in here.

★★★★

Turner's executive party-committee met in Ottawa, and the chief did a bit of moral building. "We're reading for the election," he said, and everybody knows now who's boss. Sweet dreams!

★★★★

The NDP is struggling to be respectable, which is usually the death for socialists. Socialists ought not to be respectable. A cowboy does not wear a three-piece striped suit, a boy does not have a beard, and a socialist is not respectable. We need belly-belching, red-flag-waving, T-shirt socialists. Socialists in the majority tend to behave like kids left alone with the cookie jar on the table.

★★★★

**T**he free-trade negotiations are rapidly getting into the back-stretch stage. The jockeys are manoeuvring for position, getting the whip out and making loud noises. Sometimes serious observers ask themselves whether Trade Minister Pat Carney really wants Simon Reisman to succeed. She would derive as much pleasure from his failure.

★★★★

On the world economy scene a not too silent battle is being fought for control of the oil market between Royal Dutch / Shell and Exxon. They are fighting over which corporation will dominate the industry for decades to come.

★★★★

The Ontario Supreme Court ruled that union members have the right to withhold contributions or dues when they are being spent on political causes. The unions are having a hard time of it. The NDP is getting way too uppity to come to their defence, and employers and the government are on a union bashing binge. Wake up Ed Broadbent. The bankers on Bay Street are not going to vote for you or support your campaign!

★★★★

**A** former Calgary police constable pleaded guilty to robbing 19 banks, a credit union, and an apartment manager, while he was still on the force. Now here is a classical conflict-of-interest case.

★★★★

The number of unemployed in Canada fell below nine per cent during May. It was the lowest level since 1982. The other side of that story is that

there are still more than one million Canadians unable to find gainful employment.

★★★★

The United States was glued to its collective TV set when Oliver North appeared before the congressional hearings. He waved the flag, played the patriot, accused his accusers, shielded his big boss, and did it all so movingly that he became a sort of folk hero within a matter of days. What a lot of people did not realize that all this anti-communism, all this star-spangled banner behaviour could not hide the fact that North had espoused a basically Marxist dogma: the end justifies the means.

The man is a walking demonstration of my theory that the military cannot be, should not be entrusted with political authority. Remember "I-shall-return-with-corn-pipe" McArthur. Truman shut him up and demoted him. Somebody should give North a new rank: corporal, and assign him to the latrine detachment.

★★★★

**T**he dollar, Canadian as well as the Yankee kind, is on the rise again. Get rid of your guilders now!

★★★★

Collisions in city traffic we understand. But collisions above the Atlantic Ocean? What's the matter with these pilot guys? Two superjets almost managed to collide with each other, just outside Canadian traffic control.

★★★★

Moscow offered to pull its warships out of the Persian Gulf if the U.S. did the same, but the Pentagon said that a U.S. pullout was unlikely even if the Soviets withdrew.

★★★★

The *Wall Street Journal* (ever the alert business observer) had advice for the Chrysler corporation which test-drove vehicles for up to 400 miles, and then sold them as new. Said *The Journal* "maybe Mr. Iacocca should put special stickers 'Chrysler 400' on those cars, and then sell them for \$100 more.

★★★★

**T**he senior Dutch-Canadian community is

## Schuller not wanted; pastor wonders about reasons

Bert Witvoet

RICHMOND HILL, Ont. — The plans of mice and pastors oft go awry, so discovered Bill Geerts, pastor of the Christian Reformed Church here. He and his church had hoped to hold the Toronto Reformation Day Rally featuring Crystal Cathedral preacher Robert Schuller and other attractions in the Roy Thomson Hall in Toronto on Oct. 31.

However, the council of the participating Toronto-area churches voted against the idea at their June 9 meeting. They stated two reasons for their opposition: the Christian Reformed Churches do not want to be identified with what Schuller stands for — the Crystal Cathedral ministry and its "positive-thinking" philosophy; secondly, the churches do not at this time want to be associated with success-oriented television ministries.

### What happened?

What bothers Bill Geerts about the June 9 decision is that at the January meeting of the council only one person spoke against the idea: Simon Wolfert, pastor of the Grace Christian Reformed Church in Scarborough. Everyone else seemed enthusiastic.

He realizes that the scandal of television ministries had not broken yet at that time. But the philosophy of Robert Schuller has not changed since January.

When a delegate from the Richmond Hill consistory pointed this out at the June 9 meeting, and asked what happened, no one spoke, according to the delegate. Simon Wolfert was the only one to acknowledge the inexplicable.

One problem with council meetings, Geerts admits, is that there is no continuity of delegates. Most people in attendance at the June 9 meeting were not at the January meeting.

rife with rumours about AOW pensions. There are all kinds of formulas in circulation. But here is a suggestion for all seniors. If and when that first cheque comes, why not give it to the church? I hope that I find a sympathetic ear for that idea among my readers. Let me know what you think of it. A postcard to undersigned with simply yes or no will suffice.

*Carl Tuyl is pastor of the First Christian Reformed Church of Kingston, Ontario.*

### Dare to be different

Nevertheless, Geerts feels "quite let down" by the council. It's not that he is uncritical of Schuller's ideas. His church's outreach through a store ministry would not fit Schuller's idea of thinking big. "He would probably want us to locate next to Canada's Wonderland on the corner of Major Mackenzie and Highway 400," said Geerts.

But the Richmond Hill outreach program incorporates some of the principles Schuller uses: a dynamic worship service and an emphasis on outreach. In their booklet "Dare to Be Different" the Richmond Hill CRC says it wants to be a church which does evangelism rather than one that merely talks about it.

### Gospel also for the rich

Geerts agrees with Simon Wolfert's desire to identify with the poor, but, he sees some contradictions in the way CR churches deal with the poor and the rich. "Our immigrant community has become very much middle class and upper class," he says. "We want to reach out to the poor, but we are uncomfortable with the rich. But the gospel is also for the rich, and Jesus loved rich people as well as poor people."

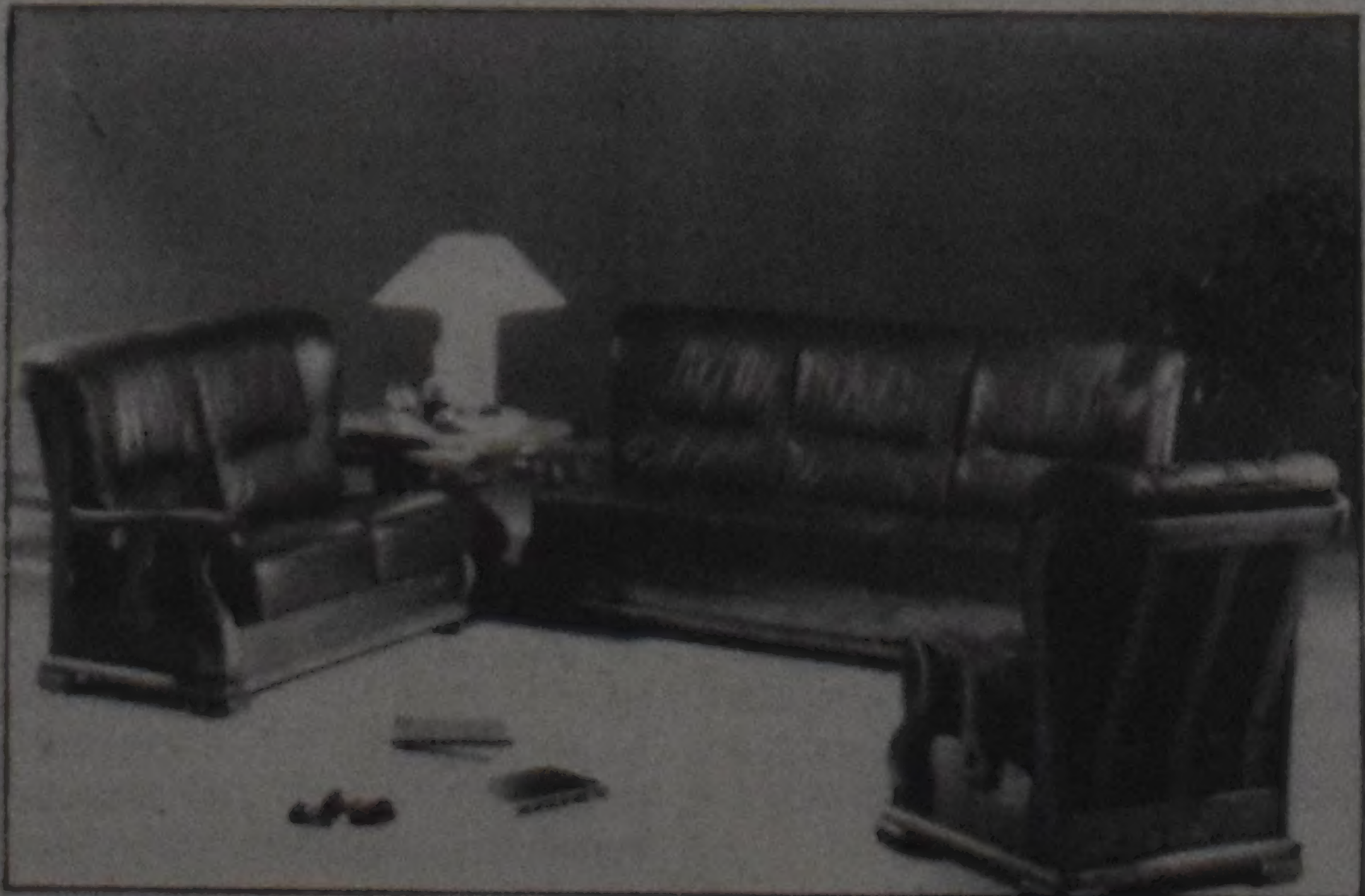
However, Geerts does not want to hold any grudges. Although his church will not sponsor the Reformation Day Rally in Toronto this year, and his congregation did not vote with a large enough majority to sponsor the original festival on its own, he says the church will probably organize a Reformation Day Rally a few years down the road.

Two weeks at a cottage in early July did wonders to his feelings about the whole thing.

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# Church

Marguerite Witvoet, page editor

## Oshawa celebrates in a tent

David J. Feddes

A large yellow tent sprang up across the street from the largest shopping mall in Oshawa, Ontario. Many people, including the local news media, became curious when they saw crowds of people in and around the tent, and heard the sounds of singing and speaking drift across the road. Each evening from June 20 through June 28, the Pavilion of Praise was the location of Christian praise and witness.

Zion Christian Reformed Church of Oshawa sponsored the tent ministry. The pavilion provided a place for the Christians of Oshawa to celebrate God's goodness and,

in doing so, to reach many others with the promises and claims of Jesus Christ. The tent, with a seating capacity of 700, had an average of 300 people taking in the activities

### Pastoral Pondering

## One foot on the gas, one foot on the brake

Jack Roeda

When I was 15 and living in Southern California, I went cruising for the first time. It happened after a Tuesday night catechism class. Henk, who was 17-years-old and the owner of a shiny, 1957 Chevy with a pair of large angora-covered dice hanging from its rear-view mirror, asked me and my friend Carl to go cruising with him. I assume you are familiar with cruising. It's driving slowly down a two-mile stretch with lots of other cars, looking cool and at the opposite sex.

After going up and down Bellflower Boulevard a half-dozen times, Henk suggested we get a rootbeer at A&W. Now, A&W was a very popular stopping place, and cars were lined up bumper to bumper. I was sitting between Henk and Carl, and as we inched our way into the parking lot I felt uncomfortably conspicuous. To be doing something, I reached into my back pocket for some money to pay for the rootbeer but as I did so my one foot went down on Henk's foot which was on the gas. Because the radio was on full blast, I didn't hear Henk hiss: "Get your foot off the gas." Poor Henk! With one foot held down on the gas and the other on the brake, he was desperately trying to keep us from smashing up. Only when he gave me a terrifically hard shove did we resume normal cruising speed.

One foot on the gas, one foot on the brake. The image has often struck me as a fitting image of the conflicting desires that rage in and around us.

It is evident around us. We stockpile new weapons and old animosities, while sending our arms negotiators to Geneva. One foot on the gas, the other on the brake. Flashy billboards advertise cigarettes. We see young folk in lush meadows or at home among friends laughing, all with cigarette in hand. Try us, it says. Meanwhile physicians warn that smoking can be dangerous to our health, cause cancer and make us dead as a doornail. One foot on the gas, the other on the brake. On television we are entertained with sexually titillating plots. Stories revolve around the thrill of sexual intimacy outside of marriage. Go for it!; but on the evening news we're warned about AIDS. We have to stop fooling around, we're told. We are going to kill ourselves if this keeps going. One foot on the gas and the other on the brake.

And the same struggle rages within. Frederick Buechner, a Presbyterian minister and novelist, tells of getting off the train in New York City. He says:

I've walked along Forty-Second Street plenty of times and seen what there is to see there ... I've seen the double and triple X-rated movie houses catering to every kind of grotesqueness and cruelty and patheticness of lust. I've seen the adult bookstores, the peep shows, the massage parlours and sex shops with people hanging around the doors to con you into entering. I'd seen it all before and will doubtless see it all again. But ... what scared me most [that day] was not just the brutality and ugliness of it all but how vulnerable to it we all are and how much it is a part of us. What scared the daylights out of me was to see suddenly how drawn we all are, I think, to the very things that appall us .... (*A Room Called Remember*)

One foot on the gas, the other on the brake. In Deuteronomy God says: "... I have set before you life and death, blessings and curses. Now choose life ..."

It seems so obvious. Still, we are fascinated by evil, enthralled by the way of death. One foot on the gas, the other on the brake. We need God's help and each other's encouragement to choose life and to turn our back on death.

Jack Roeda is pastor of Church of the Servant in Grand Rapids, Michigan.



"The Race is On!" a musical dynamically presented by the young people, communicated that the Christian life is a challenge with many struggles and temptations to give up or compromise.

on the week nights. A capacity crowd gathered for the first Sunday evening service, led by Zion evangelist Rudy Heezen. An overflow crowd squeezed into the tent for the final Sunday evening service led by senior pastor Dr. Henry Wildeboer.

The idea first appeared in the mind of Zion's minister of evangelism, Rudy Heezen. He believed that Oshawa's Fiesta Week, a time of cultural celebration (and sub-Christian partying), would be a fitting time for Zion to offer a meaningful, Christian alternative. His vision matured into a ministry which involved 150 members of the church from taking part in musicals, testimonies and counselling to carpentry, refreshments, and round-the-clock security. A major benefit of the pavilion was the sense of unity and co-

operation which Zion found in praising the Lord and reaching out to others.

The major attraction of the pavilion was a dynamic musical entitled "The Race Is On." Performed by 35 dedicated young people, the musical used the apostle Paul's powerful image of a race to portray the Christian life. Zion member George Witvoet directed the musical, and United Church member Brian Smart was the choreographer. The musical had a powerful impact on those who performed it as well as upon the many people who experienced it. At least five young people involved in the musical have chosen to make profession of faith (while many others were already professing members).

Each evening included singing, special music, testimonies and brief messages,

followed by an invitation to speak with counsellors to learn more or request prayer. Four of the evenings also involved brief but powerful drama portraying biblical truth. The pavilion also had booths with tracts and Bibles, as well as information on Zion Church, an upcoming Vacation Bible School, ministry to handicapped teens, and Christian day schools.

In addition to careful planning and much practice, preparation for the Pavilion of Praise included a 24-hour prayer vigil and daily prayer. A member of the church donated 250 attractive signs which sprouted on lawns all over Oshawa. Christians from other churches also supported the ministry through prayer, placing of signs and invitations to friends.

The "Canvas Cathedral"

Continued on facing page ...

## FROM COAST TO COAST

<b>ALBERTA</b> Brooks-CKBR ..... 9:00am 1340 Edmonton-CHQT ..... 7:30am 1110 Edson-CJYR ..... 10:00am 970 Ft. McMurray-CJOK ..... 9:00am 1230 St. Albert-CKST ..... 8:00am 1070 Taber-CKTA ..... 8:00am 1570	<b>NOVA SCOTIA</b> Digby-CKDY ..... 8:30am 1420 Kentville-CKEN ..... 8:30am 1490 Middleton-CKAD ..... 8:30am 1350 New Glasgow-CKEC ..... 7:30am 1320 Sydney-CJCB ..... 8:00am 1270 Weymouth-CKDY ..... 8:30am 103.1 Windsor-CFAB ..... 8:30am 1450	<b>PRINCE EDWARD ISLAND</b> Charlottetown-CFCY ..... 8:00pm 630
<b>BRITISH COLUMBIA</b> Abbotsford-CFVR ..... 11:30am 850 Burns Lake-CFLD ..... 9:15am 1400 Kitimat-CKTK ..... 8:30pm 1230 Osoyoos-CKOO ..... 8:30am 1490 Penticton-CKOK ..... 8:30am 800 Port Alberni-CJAV ..... 10:30pm 1240 Prince George-CJBC ..... 8:30am 94.3 Princeton-CKRP ..... 8:30am 1400 Smithers-CFBV ..... 9:15am 1230 Summerland-CKSP ..... 8:30am 1450 Terrace-CFTX ..... 8:30pm 590 Vancouver-CJVB ..... 9:00am 1470 Vernon-CJIB ..... 9:30pm 940	<b>ONTARIO</b> Ajax-CHOO ..... 9:30am 1390 Atikokan-CFAK ..... 10:30am 1240 Brantford-CKPC ..... 10:00pm 1380 Burlington-CING (fm) 7:30pm 107.9 Chatham-CFCO ..... 9:30pm 630 Guelph-CJOY ..... 9:00pm 1460 Hamilton-CHAM ..... 7:30am 820 Kapuskasing-CKAP ..... 9:00am 580 Kingston-CFMK ..... 10:00am 96.3 Newmarket-CKAN ..... 9:30am 1480 Ottawa-CFGO ..... 8:30am 1200 Owen Sound-CFOS ..... 10:30am 560 Pembroke-CHOV (Sat.) ..... 6:00pm 1350 St. Ste. Marie-CFYN 10:00am 1050 Sarnia-CHOK ..... 6:45am 1070 Stratford-CJCS ..... 8:45am 1240 Wingham-CKNX ..... 10:30am 920 Woodstock-CKDK (fm) 8:00am 102.3	<b>QUEBEC</b> Montreal-CFQR ..... 7:30am 92.5
<b>MANITOBA</b> Altona-CFAM ..... 9:30am 950 Boissevain-CJRB ..... 9:30am 1220 Steinbach-CHSM ..... 9:30am 1250 Winnipeg-CKJS ..... 9:15am 810	<b>NEW BRUNSWICK</b> Fredericton-CFNB ..... 6:30pm 550 Newcastle-CFAN ..... 9:00am 790 Saint John-CHSJ ..... 9:00am 1150	<b>FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES</b> <b>ONTARIO</b> CFIJ-Cornwall ..... 9:30am 1170 CRCL-Timmins ..... 9:30am 620 <b>QUEBEC</b> CHRS-Montreal ..... 8:00am 1090 Valleyfield-CFLV ..... 8:45am 1370 <b>FAITH 20</b> Ontario, Canada Mon.-Fri. 5:00 am Global TV Network Edmonton, AB Mon.-Fri. 5:30 am CITV, Channel 13 The program is heard on Sundays unless otherwise indicated.

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## Canadian Church Scene

Jacob Kuntz

### After the storm

People's minds have been occupied lately with various sex scandals. But there are bigger issues in the world — and in Canada. Can we rise above the scandals and give our attention to matters that are of real importance?

The Catholic New Times of June 28, 1987, contains an editorial on "The whole shocking truth." We give the following quotations:

From Gary Hart's campaign flameout to the adventures of Jim and Tammy Bakker, we in Canada and the U.S. have become addicts to public voyeurism and fascination with sex and scandal.

We eagerly lurch from passing judgment on Gary Hart to leering at the latest discovery of John Kennedy's romantic adventures — detailed on paper scraps he wrote on his campaign plane during the 1960 presidential race and now to be auctioned by a former aide for \$150,000.

In this age of Dr. Ruth, when

the media probes and prods for sensation and scandal as we enthusiastically await each new revelation, what is to become of the tenor of public debate and discourse on current issues?

We have much to occupy our time on issues that require careful and committed attention — free trade, constitutional change, Arctic submarines, acid rain, the survival of the family farm. There is no glamorous Fawn Hall of Iran-Contra scandal fame shredding or smuggling out documents in her clothes to perk up our interest.

But today's important issues require our patient attention if we wish to become participants in shaping our daily lives.

That lessons can be learned from the things that have happened is clear from an article of John H. Redekop in The Mennonite Brethren Herald of April 17. The result of these sordid affairs should be, he says, that Christians will be much more discerning in sending donations. "We have

## Enough on scandalous behaviour

many fine denominational and church-related ministries. Why should we go hankering after all the glits and supposed glamour?" He mentions seven criteria for our giving that may be useful:

- Accountability. We should not support self-appointed leaders who have no accountability to the larger church.

- Audited financial statements must be available.

- The ministry must be Jesus-centred. All else is dubious. In particular we must reject all attempts to make money by invoking the gospel.

- Reputation in the home community. He who is not reputable in his home should not be trusted by strangers. The pagan home community may not always affirm authentic Christianity, but it will acknowledge it.

- Responsible lifestyle. Persons who flaunt opulence, ostentatious lifestyles or gaudy worldliness do not deserve our tithes and gifts.

- Credibility. In a 1984 telecast Tammy Faye Bakker, in bantering with husband Jim, said, "We have given everything we have. And literally we have given everything. I have offered to sell everything I own because things don't mean that much when it comes to getting the gospel of Jesus Christ out." The facts were somewhat different. In 1984, according to press reports, the Bakkers bought a house for \$583,700, a Mercedes-Benz for \$58,504 and a Rolls Royce for \$71,500. And more.

More recently, while Oral Roberts was pleading poverty and ministry needs, nothing was said about his home, valued at \$2.4-million, in

California, another one in Tulsa, and another one in the deeper South. No wonder perplexed pundits keep referring to "this business of evangelism." "Being about my father's business" has obviously taken on ludicrous new meanings.

- Doctrinal soundness. The question turns not on denominational distinctives but on elemental respectability. When Oral Roberts says that God has said that God will kill him if he does not raise eight-million by some deadline, then we must become more than merely skeptical. God is not a terrorist.

A free society necessarily tolerates fringe elements, but that does not mean that we should support them.

### Me tooism

Now on a different subject. The Canadian Churchman (June 1987) is disturbed that Canada has followed the example of the U.S. in placing Kurt Waldheim on the list of unwelcome people. It calls this decision "me tooism" and makes the following comments:

When the United States Justice Department put Austrian President Kurt Waldheim on its unwelcome aliens list, it came as little surprise. Former Canadian Prime Minister Pierre Trudeau

### Rime or reason

In order not to get dummer ministers study in the summer. And so the sermons, I guarantee will be all "summer-school-theology."

Sy Nodd

had once been on the list as, most recently, was Canadian writer Farley Mowat.

However, when the Canadian government jumps on the bandwagon, as it has been doing lately with alarming frequency, Canadians should begin to ask questions.

Regardless of what information foreign sources say they have uncovered about his past, President Waldheim has not been charged with a crime, tried for a crime or found guilty of a crime.

Until that happens, he, as any other head of state or private citizen, should be welcome in this country.

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

## Church news

### Christian Reformed Church

#### Called

— to Grace, Chatham, Ont., Rev. Jake Kuipers of Brampton, Ontario.

#### Accepted

— to First, Sioux Center, IA, Rev. John W. Postman of Hamilton, Ont.

#### Classis meetings

Classis Huron of the CRC will meet in regular session on Sept. 9 at 9:30 a.m. in Waterloo CRC. All material for the agenda should be in the hands of the stated clerk by Aug. 10.

#### Dirk Miedema, stated clerk

Classis Toronto will convene for their fall meeting on Sept. 24 at 9:00 a.m. in First CRC, Barrie, Ont. All items for the agenda should be in the hands of the stated clerk by Aug. 1.

Henry Lunshof, stated clerk

## Oshawa celebrates



The tent (160 by 40 feet) and some of the nightly visitors.

... from preceding page was blessed by the Lord in a variety of ways. The size and location of the tent, together with the number of people attending, challenged the news media and the promoters of Fiesta Week. A number of people came to the Lord for the first time, and contacts were established with others who are searching for more than their present emptiness. Christians who had strayed from the Lord were called back to renewed commitment.

Christians from a variety of denominations remarked on the vitality and excitement they experienced. This meaningful and dynamic week improved relationships among churches, and enhanced Zion's standing in the Christian community of Oshawa. People found in the

pavilion a positive and energetic witness from Reformed believers.

The level of joy and co-operation within the people at Zion Church grew through the pavilion. Carpenters and artists, even people guarding the tent, could contribute to the praise of God and the outreach to others. A huge variety of talents contributed to the ministry, some of them humble but all of them valuable.

God touched unbelievers through the Pavilion of Praise, and he revitalized many believers. For that, many people in Oshawa can say with gratitude and joy, "Praise the Lord."

Dave Feddes is youth pastor at Zion Christian Reformed Church in Oshawa, Ontario.

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## Feature

## I had not seen a thing until I came to Pakistan

Hennie VanderVeer

I set out to visit our son Jack and his wife Anita who live in North-East Pakistan where he is serving as an intern pastor for a year.

Little was I prepared for what was going to be my "home" for the next three weeks! After living in the Middle East, the Caribbean, and having travelled extensively throughout the world, I thought I had "seen it all." But, I discovered I hadn't seen a thing until I came to Pakistan and lived among the tribal people and missionary folk.

The mission's purpose is to bring the gospel, teach literacy classes and counsel and encourage the tribal people in their new-found faith. These are Hindus and Moslems who live in mud villages without electricity and running water; fields are used for bathrooms; there is heat, dust and millions of flies everywhere, cow-oxen dung to side step. Animals, goats, buffalo, donkeys, oxen, chickens all live in the same territories.

Fuel is made from buffalo dung mixed with straw and water, shaped into pancakes and pressed on the walls of houses to dry. Chicken dung is excellent for making gas to be used for cooking. Meals consist mostly of *chapati* (much like pita bread), buffalo meat and potatoes, and sometimes carrots, and tea boiled with milk and sugar, or rice.

### Living water

It's interesting to note that in areas where missionaries are not allowed to enter, they can go in as teachers and use the "Good News" as their textbook. So we see how the Lord opens ways for the gospel to be brought to those who have never heard.

For instance, this is told of a Hindu who became the first Christian of his village 20 years ago. He had heard about "Living Water" (nobody knows how) and when his child's teacher came to their house he asked him "where is this living water, where do we get it, how do we get it, we need it, we want it." So the teacher told him about the mission and he walked many miles to reach it, became part of it and came



Jack and Anita VanderVeer surrounded by students from one of their literacy classes.

back with his family who in turn wanted to share this new life with other tribal people. But after many miles of walking they reached the village late at night, were refused shelter, and had to sleep on the ground outside the village walls.

### Belief and superstition

Miracles also happen and I was told about people who had died and were raised to life again. At the hospital (part of the mission compound) it happened that as a body was waiting in a corner to be taken away, friends and relatives asked permission to pray for "life" and were told to go ahead. Today the dead man is alive! Faith produces miracles! Many stories were told of similar cases.

There is also much superstition amongst the tribal people with which the missionaries have to deal. Since the Hindus believe in reincarnation, one has to be very careful, since by killing an insect one could well be killing a reincarnated family member.

The tribal people are very hospitable and "caring" and are honoured when you come as a guest in their humble dwellings, eat their simple foods, sleep in their *charpoys* (beds made of woven reed or rope), sit with them on the ground (knees crossed) for meals, devotions, worship,

tea time, etc. After Anita expressed once how sore it was to sit on this brick floor, someone from then on always had a pillow ready for her and myself to sit on!

Their bathroom facilities are often called "latrines" (you're lucky if there is one) which is a hole in the ground, or in the floor on a train, or the communal ones in the fields.

### Few needs

One gets used to everything and I found it rather amazing how little one's needs can be. My suitcase arrived 10 days after I did but I could have done without it. I didn't need much and Anita had two Pakistani outfits made which I started to wear upon arrival, including the *kamiz* (long tunic type dress), the *shalwar* (loose fitting pants), and the *doputta* (head covering). Someone lent me soap and whatever else was needed so I lacked nothing!

One day I met a Dutch missionary couple who are supported by the Dutch Reformed Church; he's in agriculture, she's a midwife. I talked about life in Pakistan being in such contrast with our Western world that it boggles the mind and only "seeing was believing." We were sitting on the veranda accompanied by the usual hordes of flies. I was wearing the same outfit I had travelled and slept in for three days and said "You know what we worry about back home? What colour of eyeshadow and pantyhose to wear with our many different outfits!" What a bizarre way to live when you think of it out there!"

### Contrasts

Another contrast is the way the rich live next to the poor. I'll never forget the beautiful Holiday Inn hotel, and tents

made of rags right beside it, with people living in dirt and dust. How can it be? Or traffic which is total confusion of buffalos, buses, donkey carts, tongas, cars, bikes, goats, pedestrians, chickens, trucks, motorized rickshaws, oxen, motorbikes and more all in the same place at the same time. When you're travelling by car on the roads and seeing oncoming traffic in your lane you think you've breathed your last! But by some miraculous thing you've just missed a head-on collision and two minutes later history repeats itself over and over until the end of your trip!

It's no small wonder that in Karochi alone, (700 miles from where Jack and Anita live in Sahiwal) 12,000 people die annually in traffic accidents.

There can be quite the



Hennie VanderVeer in her kamiz, shalwar and doputta.

language barrier with the Urdu and Punjabi being only two of the 50 main languages and hundreds of others. Jack and Anita speak in Urdu and I tried too which was fun, except when I mispronounced someone's name and called him "sock" instead, or where I told a woman to "buzz off" instead of the well meaning words to attend the church service. One missionary asked their cook for an axe to chop wood but since the word for *girls* is similar to the word *wood*, he ended up asking for an axe to chop up girls! Good thing the cook saw the humour of it all.

### They were sent

A missionary's life is not easy out there (nor anywhere else). There is so much to get used to: heat, flies, dust, traditions, and customs. One is often sick with fevers, malaria, bacterial stomach infections (the latter I came home with which is one way to reduce weight.)

Missionaries need our prayers continually for encouragement and faith, for they were sent (by Elizabeth Givens)

*to ants in the sugar bowl,  
to things that fly, creep and  
crawl into the house,  
to uncertain water, sporadic  
electricity,  
to long hours, sweltering heat,  
exhausting days,  
to uncomfortable vehicles,  
crowded jeeps, smelly buses,  
to noisy early, early mornings  
to rice, rice, and more rice,  
to poverty they didn't believe  
existed  
to masses of people like they  
they have never seen,  
to know and work with people  
who have never known  
comfort:*

*So were they sent and it was  
expected of them to adjust!  
So they were sent:  
to people who would give to  
them from their poverty,  
to friends that would  
embarrass them with their  
generosity,  
to pastors that would entertain  
them from their lack, with  
bounty,  
to hungry, receptive, question-  
ing people who want to  
know God,  
to study, to teach, to learn  
from their study and teaching,  
to prove their own motives,  
values, and beliefs,  
to learn about themselves and  
the culture that has reared  
them,  
to know God and to understand  
more deeply dependence on  
Him:  
So they went with God's  
promise:  
"I will be with you always, to  
the end of the age!"*

Hennie VanderVeer is a member of the Calvin Christian Reformed Church in Ottawa, Ontario.

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## Story

# When grandma died

Monica Chattaway

The results were in, and I, Rachel Ritter, had made the cheerleading squad. I was on cloud nine and a half, when friends gathered around me and hugged me, saying, "We knew you could do it, Rache, you're a pro!"

I smiled at that, and tried to look like a pro, although I was sure a pro could never get as excited as I was now. I decided the best thing to do was to get home right away, so as not to blush to death.

I grabbed my best friend Janine and we made our way to the lockers. "What's for homework, Jan?" I said, fumbling with the lock.

"After making the squad, who cares about homework!" Janine said jokingly. I knew she didn't mean that because she is the smartest girl in Grade 10, and a workaholic.

"There's a math test next Monday, and our home ec skirts are due next Thursday ... but I really want to get it done over the weekend. What else?"

"Socials questions and science, remember?" she said, tapping her Bic pen impatiently on her Bermuda shorts.

"Oh yeah ..." I said, stuffing all the binders and textbooks into my royal blue knapsack. "Well, let's go!"

We walked home mostly in silence. It's not that we have nothing to talk about — it's just that sometimes close friends know that talking isn't always necessary. There are times when I think Janine can read my mind. I knew that she could read it now — she could tell I was elated over getting onto the squad, and that I was sorting out my thoughts over it. And she could also tell that I wanted to get home in a hurry to tell my Mom and to phone Grams, my mom's mother, about it.

"Do you want to have a race to your house?" she asked suddenly.

"Sure ... why not!" I exclaimed, and started to run, in spite of my heavy knapsack.

At the front door of my house I waved good-bye to Janine and stepped inside. Instantly I knew that Grandma was over, because I could smell her family-gathering-famous borscht.

She seemed to know I was home, too, because, as she put it, she could "hear" me smiling at the front door. She came up to me and hugged me. "How's my Rachel?" She stood back, and looked at me ... here was another person who could read my mind.

"So you got onto the cheerleading squad. I'm proud of you."

"How did you know, Grams?" I said, grinning from ear to ear.

"Well, your Mom told me you were trying out for it, and then I see you come home with a big fat grin on your face, so I put two and two together." She smiled. "Besides ... I've known you inside and out since you were in Pampers."

Oh, I loved Grandma. I loved absolutely everything

about her, from her chalky-grey hair, to her sparkling baby blue eyes right down to her big white teeth, even though they weren't real. And she was right. She did know me inside out. She was the only grandparent I had left, and my dad had died when I was three.

We slowly made our way to the kitchen, past the huge livingroom and diningroom. I guess you could say we were

well off, even though Mom didn't have a job. Dad had left a huge life insurance policy, and when my other grandparents had died, we had been given big inheritances. But with Grams, it was different. I didn't want any inheritance from her. All I would want from her, that she possessed now, was a picture of a little girl with huge baby blue eyes playing with a cat in the sunset. She

kept it in her guest room, where I always stayed when I went to visit. I loved that picture because it reminded me of Grams. Peaceful ... sweet, and perhaps she had looked like the girl in the picture when she was younger.

"Where's Mom?" I asked, reaching for a carrot.

"Didn't she tell you?" I shook my head. "Well, she

Continued on page 10 ...



Illustrations by Marguerite Witvoet



# When grandma died

... continued from page 9.  
went for a job interview today at the community centre, as a secretary for someone. So you'll see a lot of your ol' Grannikins around here, making supper for you and stuff ... won't that be neat?"

"Neat?" I answered, smiling. "Why, it would make my day ... everyday."

"Well, you can start proving it by setting the table, 'kay buddy?" she smirked.

I pretended a groan. "Well, maybe I'm not too sure ...."

★★★★

I looked at my clock. It was 12:30 p.m. ... why couldn't I go to sleep? If I didn't get my right amount of sleep, I wouldn't be up to doing my cheerleading routines for practice tomorrow. And I would get awfully big black rings under my eyes.

Then I heard something. Or rather, didn't hear something. I had gotten used to Grandma's rhythmic snoring every night for a month. It could be heard through the thin walls.

Grandma was now living with Mom and me as sort of a live-in housekeeper, cook, and, most importantly, companion. Her room was right next to mine, and I could hear every single sound she made ... and now she wasn't making any sound at all. Something was wrong.

I hurriedly crawled out from beneath the quilted covers of my canopy bed, anticipating the worst. Grandma had had a doctor's appointment the other day, and the doctor had said that her heart was "in very bad condition." Grandma had just shrugged it off and said, "What does he know? Every doctor seems to tell every woman over 60 that she has a heart problem ... just to make money!" I think she was trying to make it easier for me, in her own way.

I silently crept into Grandma's room, and turned

on the light. I was shocked when I saw that Grandma was lying on the ground next to her bed instead of in it. I rushed over to her, my heart beating fast. She seemed to snap out of whatever she was in for a few seconds, and said four simple words: "I ... love ... you ... Rachel." I never forgot those words. She squeezed my hand and then it dropped, as did her eyelids. I quickly checked her pulse. Nothing. Nothing but cold skin, and the shell of my Grandma ... my Grams ... my friend. I was too shocked and numb to cry at first. But then the reality hit me, and I started to scream and cry.

I must have looked hysterical when my Mom opened the door and found me next to the lifeless form of her mother. Her lips began to quiver. "What ... h-h-happened?"

Between deep-soul sobs, I told her that I had found her here, and that she had died in my arms. Mom didn't show any emotion, at least not at first. She calmly told me to go back to bed. I couldn't believe it. My only grandparent had died, one that I was so close to, and I was supposed to get "back to bed." How would that help? How could anything help?

Maybe it would help if I talked to Janine about it. In every crisis I had ever had, for as long as I've known her, I have always gone to Janine for sympathy and support.

I dialed the familiar number and waited as the ringing went on for about eight times ... then Mrs. Farnsworth answered, "Hello?"

"Hi, may I speak with Janine?" There was silence.

"Isn't it kind of late to be phoning?" she said, yawning.

Then, although I hadn't meant to, I started to cry again. Mrs. Farnsworth asked me what was the matter. "It's my Grandma." Mrs. Farnsworth understood and went to get Janine. When I was younger, I had phoned late like this for



other crises, too, like when my guinea pig had died, and another time when I couldn't count sheep because I hadn't known how to count. But this crisis was far worse than anything I'd ever known. Worse even than when my Dad had died, because I was only three at the time.

"Hi Rachel," I heard. "I'm very sorry about your loss." I heard a sympathetic yet tired voice at the other end.

Then the waterworks started again. I heard patient breathing on the other end. Good ol' Janine! It was nearly 1 a.m. and she was willing to sit there and listen to me boo-hooing my heart out.

After a long time I forced myself to stop. "I ... I'm s-s-sorry ... I didn't mean to cry like that on the phone."

"It's all right, Rache ... crying lets out things that are trapped inside — and it's not good to have them trapped inside." She paused. "Go ahead, Rache, cry as much as you want to."

I did.

★★★★

I shifted my feet slightly, standing in the front pew with Mom. I never could keep completely still in church. The organ was playing a sadly sweet song now, and the people attending Grandma's funeral were supposed to sing along. But the only ones that were

actually singing were the Reverend and his wife, and their children. It was all right for them to sing. They hadn't known Grandma; at least, not like I had.

I glanced down at my black dress and shoes, and then at Mom's outfit with all the colours under the sun on it. I had had an argument with her this morning about what to wear at Gram's funeral. I had said that to show sorrow and mourning, it was appropriate to wear black. Mom said that was nonsense, and that it wasn't really a time for mourning because now Grandma was in heaven. I didn't point out how bad her memory was and that she had spent all of last night crying. Then I glanced at Janine, sitting in the pew beside us. She gave me a weak smile, and I gave the same smile back. But it was a hollow smile; an empty, meaningless smile.

Then the Reverend went up to the platform and started talking. About what, I still don't know. I was in another world ... a world of painful, aching desperate memories. I wanted to hold on to Grandma ... to remember. I wanted to pin each memory down and put them into a file where I could take it out any time I wanted to. I didn't want the memories to fade. I guess what I really wanted was for myself to wake up to Grandma's cheery warmth that had greeted me for the last month: "Rise an' shine, lazy bones! I brought you your breakfast." And a breakfast that only Grandma could make as well ... pouring out love into making breakfast as she would pour potato pancake batter onto the skillet. And for me to tell her all about the awful nightmare I had had about her dying. And then for her to hug me tightly, so that I could smell the rosy smell of the soap she washed with at the back of her neck. Oh, I wanted her back ...

"... Amen," the Reverend was saying. The organ started to play again as we all walked single file past her open coffin. What I stared at wasn't Grandma, though. It was death ... it was the misery of growing old and having to die and leaving loved ones behind ... for a while at least. It was too

much. I ran from the coffin ... from the memories ... to the ladies' washroom. I heard my Mom's voice calling to me somewhere behind me. But it didn't matter. What did matter now that Grandma was gone?

★★★★

"Janine, please tell Miss Struthers that I can't be at cheerleading practice today," I said, gathering my books into my knapsack.

"Why, Rache?" When I didn't answer she continued: "That's the second time in a row, and you know Miss Struthers won't appreciate it very much."

"Well, she can kick me off the team if she wants to," I replied, getting my black coat on. "This is something that I must do now."

"Well, okay then. As long as you're prepared for the consequences," she said, leaving for Drama Club. "I'll come over to your house at about 5:30, okay?"

"5:30 it is, Jan." I said, swinging the bulging knapsack behind my back.

I had to do something urgently — something I had nearly forgotten to do. I raced past Earl's Park to the old homes that lined Grove Street until I came to a whitewashed house at the end of the block with a well-kept flowerbed and lawn ... and a "for sale" sign. I got out a key with trembling hands and slowly opened the door.

There was an eeriness about the house ... a forgotten air to it. As if the old house was waiting for Grandma to come back. I even thought I saw her plants looking expectantly at me as if I were Grandma. I took off my jelly-bean shoes, even though Grandma wasn't there to get at me to do it. It was as though I felt her right there ... somewhere, in the house.

I quickly ran up the stairs and opened the door to one of her spare rooms. It was very still in the house; almost a magical moment. I thought of Grandma in heaven ... probably making borscht for hungry angels, or doing country dancing to the music of a harp. But I knew she was smiling up there ... she was happy. "I love you too, Grandma," I said suddenly, trying to smile, knowing that there was reason enough for me to be happy, too ... still ... I tried to swallow the lump that was in my throat as I quietly took down the picture that was on the wall.

*Monica Chattaway is a student at Vancouver Christian School, Vancouver, British Columbia.*



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The ceremony will take place, the Lord willing, on Saturday, July 25, 1987, at 3:30 p.m. in the Maranatha Chr. Ref. Church of York, Ont. Pastor John dePater officiating.</p> <p><b>KLOET-BERKEL:</b> With thankfulness to God Mr. and Mrs. John C. Kloet of Jarvis, Ont., are happy to announce the forthcoming marriage of their daughter <b>DARLENE WILMA</b> to <b>THEODORE JOHN</b> Berkel, son of Mr. and Mrs. Art Berkel of Simcoe, Ont. This ceremony will take place, D.V., on Friday, Aug. 21, 1987, at 6:30 p.m., at the Ebenezer Chr. Ref. Church of Jarvis. Rev. L. Slofstra officiating. Future address: R.R.#4, Simcoe, ON N3Y 4K3</p> <p><b>NOORLOOS-ZEKVELD:</b> Mr. and Mrs. Anton Noorloos together with Mr. and Mrs. Jake Zekveld are pleased to announce the marriage of their children <b>ARLEY-ANN</b> and <b>ANTHONY JAMES</b>. Wedding to take place on Aug. 29, 1987, at 3 p.m., in the Chr. Ref. Church, Wyoming, Ont. Corresponding address: R.R.#1, Wyoming, ON N0N 1T0</p> <p><b>RENSSEN-BRANDT:</b> Mr. and Mrs. John Rensen of Grimsby, Ont., are pleased to announce the forthcoming marriage of their daughter: <b>DEBORAH LYN</b> to <b>GREGORY JOHN</b>, son of Mr. and Mrs. Alfons Brandt of Hamilton, Ont. The ceremony will take place, D.V., on Aug. 1, 1987, at 4 p.m., in the Mountainview Chr. Ref. Church, Grimsby, Ont.</p> <p><b>VAN GYSSEL-VENHUIS:</b> Mr and Mrs. George Van Gysseel of Ponoka, Alta., are pleased to announce the marriage of their daughter <b>BARBARA</b> to <b>KIM</b>, son of Mr. and Mrs. William Venhuis of Nobleford, Alta. The ceremony took place on Friday, July 17, 1987, at 1 o'clock in the First Chr. Ref. Church in Lethbridge, Alta. Rev. J. Tuininga officiated. Future address: Box 263, Monarch, AB T0L 1M0</p> <p><b>WESTERHOF-KUIKMAN:</b> With joy and thankfulness to God, Mr. and Mrs. W. Westerhof and Mrs. B. Kuikman are happy to announce the forthcoming marriage of their children, <b>NANCY</b> and <b>JOHN</b>. The ceremony will take place on Saturday, Aug. 8, 1987, 3:00 p.m., at the Collingwood Chr. Ref. Church, Collingwood, Ont. Pastor John Top officiating. Future address: R.R.#2, Cookstown</p>	<p>"But as for me and my household, we will serve the Lord." (Joshua 24:15) On Aug. 4, 1987, <b>CLARENCE</b> and <b>JANE DAMSMA</b> (nee Klingenberg) hope to celebrate their 25th wedding anniversary. Their thankful children are: Peter &amp; Carol; Amanda — Kitchener, Ont. Valerie — at home Mark — at home A dinner in their honour will be held on Monday, Aug. 30, 1987. Home address: 238 Southwood Dr., Kitchener, ON N2E 2B1</p> <p>1952 August 1 1987 Sarnia, Ontario "Blessed is the man who trusts in the Lord." (Jeremiah 17:7) With praise and thankfulness to God for His many blessings, we are happy to announce the 35th wedding anniversary of our parents, <b>JOHN</b> and <b>CATHERINE PRANGE</b> (nee Joosse) Congratulations Mom and Dad, Grandma and Grandpa. We pray that our Lord will continue to bless and guide you in the coming years. Bernie &amp; Marina Prange; Chris, Phillip, Dan, Bernie, Amy, Jason — Wyoming, Ont. Fran &amp; Bill Kuyvenhoven; Shawn, Joel, Rochelle — Surrey, B.C. John Prange — Wyoming, Ont. Joan &amp; Jim Berry; Katherine, Angela, Sarah, Justin, Michael — Grand Rapids, MI Ron &amp; Anita Prange — Petrolia, Ont. Ken Prange — Sarnia, Ont. Home address: 2633 London Rd., R.R.#1, Sarnia, ON N7T 7H2</p> <p>Trenton 1962 Cobourg 1987 "Worship the Lord with gladness." (Psalms 100:2a) With joy and thanksgiving, we praise the Lord that our parents, <b>HENRY</b> and <b>HELENA RHEBERGEN</b> (nee Vreugdenhil) are able to celebrate their 25th wedding anniversary, D.V., on Aug. 3. We, their children: Bonnie &amp; Bill Vanderwel; Robert, Maria, John — Cobourg Judy — Calvin College Colin — Midland Kim — Welland Philip — home Christina — home Patricia — home congratulate them and wish for them many more happy years together. There will be an open house on Aug. 7 at 7:30 at Alnwick Civic Center. Home address: R.R.#5, Cobourg, ON K9A 4J8; (416) 372-4149</p> <p>Jarvis 1962 August 17 1987 "He will cover you with His feathers, and under His wings you will find refuge..." (Psalm 91:4a) With joy and thanksgiving to God, we are happy to announce the celebration of the 25th wedding anniversary of our parents, <b>MINNE</b> and <b>ANNIE VANDER MOLEN</b> (nee Elzinga) With love from their children: Henriette &amp; Stuart Heeg; Rachel Ray &amp; Brenda Van Der Molen Bruce Dave We welcome friends and relatives to an open house reception, Monday, Aug. 17, at 8:00 p.m. at the Jarvis Community Center. Best wishes only, please. Home address: R.R.#1, Jarvis, ON N8A 1J0</p>	<p>Utrecht 1937 July 22 1987 "Happy are the people whose God is the Lord!" (Psalm 144:15) With praise and thanks to our God for the many blessings given to our family, we hope to celebrate with our parents and grandparents, <b>WIEGER</b> and <b>NEL STEENBEEK</b> (nee van de Beld) the occasion of their 50th wedding anniversary. Wij zijn de Here dankbaar dat Hij ons Christelijke ouders heeft gegeven. "Wat de toekomst brengen moge, my geleidt des Heren hand." The celebration will take place on Aug. 8 in Canada, the Lord willing, with all their children and grandchildren attending. It will be a day to rejoice in the Lord and praise Him for His goodness! With much love, and congratulations from your children and grandchildren: Andy &amp; Ina Steenbeek; Tony, Michael, Sonya — Ancaster, Ont. Arend &amp; Olga Steenbeek; Renata, Wayne, Robert, Alan — Kitchener, Ont. John &amp; Eve Steenbeek; Richard, Armand, Rosalie, Nathaniel, — Kentville, Nova Scotia Ank &amp; Jaap Vos; Elwin, Maaik, Jouri — Nieuw Amsterdam, Holland Home address: Weerdestein 20g, 6714 c.p. Ede, Gelderland, Holland</p>	<p>1957 1987 With praise and thanks to God, our parents and grandparents, <b>GERARDUS</b> and <b>JO TALSMAN</b> (nee Hoogendoorn) hope to celebrate their 30th wedding anniversary on July 20, 1987. Congratulations Mom and Dad. With love from your children: Marg &amp; Lloyd; Jason, Stephanie Kathy &amp; Adrian Ray &amp; Debbie; Tina, Eric Carol Mary &amp; Clarence Home address: R.R.#2, Newcastle, ON L0A 1H0. Phone: (416) 987-4085</p>
<p><b>Graduation</b></p> <p><b>HEERSINK:</b> Thankful to the Lord and pleased with their achievements, we, Rev. and Mrs. Gerrit Heersink, Barrhead, Alta., want to share with relatives and friends our happiness at the recent graduation of our children, <b>ROLAND</b>, with a M.Sc. (Chem. Eng. Caltech-Pasadena), now living in Chicago, U.S., with his wife Betty and their three children. <b>PAUL</b>, with a B.A. (Psychology, University of Alberta), now living in Toronto, Ont. <b>JOHN</b>, with a B.Ed. (University of Lethbridge), now living in Houston, B.C., with his wife Annette.</p>				<p><b>Real Estate</b></p> <div><p><b>VANDERGROOT REALTY INC.</b> <b>VRI</b></p><p><b>Jerry Vandergoot</b> President</p><p>Your complete real estate service</p><p>Serving London, Ontario, and surrounding area. 402 Oxford Street E. (corner of Oxford &amp; Colborne) London, Ontario N6A 1V7 Phone (519) 672-9970</p></div> <div><p><b>ADA REALTY LTD.</b></p><p>3412-102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814</p><p><b>Sid Vandermeulen</b></p><p>Contact us first when you think of moving to Edmonton and district. <i>Hot vertrouwde adres.</i></p></div>
<p><b>Thanks</b></p> <p><b>BOOTSMA:</b> Mrs. Tryntje Bootsma-Visser would like to express her thanks to all her friends and relatives for their support, care and prayers in the recent bereavement of her husband Harmen.</p>			<p><b>Miscellaneous</b></p> <p><b>Durham Region Right to Life Association</b> has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.</p>	
<p><b>Births</b></p> <p><b>COUTURE:</b> "Be glad in the Lord, and rejoice, O righteous, and shout for joy, all you upright in heart!" (Ps. 32:11) Guy and Betty (nee Van Huizen) rejoice in the birth of their first child, <b>ROSANNA PATRICE</b>, on June 29, 1987. She is the sixth grandchild of Robert and Simone Couture of Ottawa and 18th of 19 grandchildren of Mrs. Patricia Van Huizen of Trenton, Ont., and the late Elze Van Huizen. Home address: 10 Mercer St., Dundas, ON L9H 2N6</p>				
<p><b>Marriages</b></p> <p><b>BEUKEMA-VAANDRAGER:</b> In the spirit of Christian joy, Alvin and Joanne Beukema and Gerrit and Janice Vaandrager announce the marriage of their children <b>SUSAN ANNETTE</b> and <b>MARK EDWARD</b>, on Friday, Aug. 14, 1987, the Lord willing, at 2:00 p.m., in the First Chr. Ref. Church, Abbotsford, B.C. Rev. Alvin Beukema and Rev. Aubrey Van Hoff officiating. Mailing address: 33532 Holland Ave., Abbotsford, B.C. V2S 1Q3</p> <p><b>BOOT-KAPTEYN:</b> Married, <b>MAURITS BOOT</b>, widower of J.A. Koning and <b>NELL KAPTEYN</b>, widow of G. De Jong. Bodegraven, Nederland June 15, 1987. Toronto, Ontario. Popularenhof 99. 2411 S2 Bodegraven</p>	<p><b>Anniversaries</b></p> <p>1937 August 19 1987 With praise and thanksgiving, we are happy to announce the 50th wedding anniversary of our parents and grandparents, <b>ABRAHAM</b> and <b>SUZANNE BOM</b> (nee Everse) "The Lord's love is with those who fear Him, and His righteousness with their children's children" (Ps. 104:5) With our love, gratitude and prayers. Philip &amp; Anthoinette — Virginia Beach, VA Irene, Louise Chris &amp; Tena — Buena Park, CA David, Richard, Daniel, Kevin John &amp; Yvonne — Sudbury, Ont. Andre, Janice, Jeffrey, Alice Home address: 1966 Burton S.E., Apt. #27, Grand Rapids, MI 49506</p>			
<p><b>Share the Vision!</b> See page 15.</p>				<p><b>Subscription Renewal Coupon</b></p> <p>Please renew my C.C. subscription for the period indicated:</p> <p><input type="checkbox"/> one-year renewal. Enclosed is \$25.00 (\$22.50 U.S.) <input type="checkbox"/> two-year renewal. Enclosed is \$47.50 (\$42.50 U.S.) <input type="checkbox"/> three-year renewal. Enclosed is \$70.00 (\$62.50 U.S.)</p> <p>Name _____ Address _____ City/Town _____ Code _____</p> <p>P.S. If possible, glue your label in this space, or enclose it. Send to: 99 Niagara St., St. Catharines, ON L2R 4L3</p>



Classifieds

Obituaries	Obituaries	Teachers	Vacations	Real Estate
<p>On July 3, God promoted to glory one of our members,</p> <p><b>Mr. HARRY DEN HAAN</b></p> <p>Our sympathy goes to his wife Grace and her children.</p> <p>Psalm 23</p> <p>The Concordia Club over 65 of the Immanuel Chr. Ref. Church, Hamilton.</p> <p>Smilde, Dr.                      Taber, Alta. Holland                              Canada Aug. 19, 1901                      June 19, 1987</p> <p><b>HENDRIK KLOK</b></p> <p>Gone to be with his Lord. He is survived by his beloved wife and children:</p> <p>Willemke Klok (nee Moes) Jan &amp; Gerrie Klok — Holland Geesje Rispens — Holland Henry &amp; Evelyn Klok — Abbotsford, B.C. John &amp; Jewel Klok — Taber, Alta. Peter &amp; Rika Zuidhoff — Taber, Alta. Hank &amp; Helen Klok — Taber, Alta. Bill &amp; Jean Klok — Taber, Alta. Bob &amp; Alice Klok — Taber, Alta. 35 grandchildren; 37 great grandchildren.</p> <p>He was predeceased by three grandchildren.</p> <p>Funeral service was held in First Chr. Ref. Church of Taber, June 23. Address: Taber Health Care Complex, Extended Care, Taber, AB T0K 2G0</p> <p>On July 10, 1987, the Lord took unto Himself our dear friend,</p> <p><b>Mrs. TILLY RUNIA</b></p> <p>"Blessed are those that die in the Lord."</p> <p>Our sympathy and prayers go out to her husband Simon and their children.</p> <p>Their friends: Mr. &amp; Mrs. J. Lycklama Mr. &amp; Mrs. F. Zietsma Mr. &amp; Mrs. I. Jorritsma Mr. &amp; Mrs. R. Slump Mr. &amp; Mrs. W. Kooistra — Burlington</p> <p>Aug. 8, 1919                      June 10, 1987</p> <p>"The Lord is my Shepherd, I shall not want." (Ps. 23:1)</p> <p>On July 10, 1987, in her 67th year, the Lord called home,</p> <p><b>TILLY RUNIA</b> (nee De Groot)</p> <p>Beloved wife of Simon Runia — Burlington, Ont.</p> <p>Dear mother and grandmother of: Shirley &amp; Peter Haslam; Michelle — Mississauga, Ont. Peter &amp; Wilma Runia; Michael, Kevin, Jennifer — Ottawa, Ont. Jane Runia — Toronto, Ont. Joanne &amp; Wayne Harris — Stouffville, Ont. John Runia — Toronto, Ont.</p> <p>The funeral service was held on July 13, 1987, at the Burlington Chr. Ref. Church. Rev. J.J. Hoytema officiating.</p> <p>"And I shall dwell in the house of the Lord forever." (Ps. 23:6)</p> <p>Home address: 1379 Christina Court, Burlington, ON L7P 2V8</p>	<p>De Here heeft tot Zich genomen om voor altijd bij Hem te zijn, ons medelid.</p> <p><b>JOHN TRIEMSTRA</b></p> <p>Hij mocht 85 jaar oud worden.</p> <p>We betuigen onze hartelijke deelname en meeleven met Mrs. Boukje Triemstra, en de hele familie. In dankbaarheid gedenken wij het vele werk dat hij voor onze vereniging gedaan heeft en ook dat hij één van de oprichters was van onze vereniging.</p> <p>"De Jeugd van Vroeger," Woodstock, Ont.</p> <p>Honest, sincere and active lady, 68-years young, would like to share her life with honest and sincere gentleman, same age or couple of years younger. Letters to file #2467, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Grace Chr. Ref. Church of Cobourg, Ont., is looking for ministers to take preaching assignments during the months of August and September. Please contact Herman Kapteyn (Vice-Chairman) (416) 342-3131 or Bert Neutel (Clerk) (416) 349-2581.</p> <p>Ride needed to Dordt College to arrive on Aug. 25 or 26. Please contact Henry Wesselius at (416) 623-4120.</p> <p><b>Church Furniture For Sale</b></p> <p>Chancel furniture: pulpit, baptismal font, pedestal, 3-seat chancel pew.</p> <p>Pews: 37 x 8.5 feet; 17 x 13 feet; (358 seats); 4 frontals.</p> <p>Oak, natural finish, excellent condition. Pews used 11 years.</p> <p>Located in Dundas, Ontario.</p> <p>Call Joe Brokking at 416-878-1584.</p> <p>19-year-old 1st-year Sheraton student looking for room and board in the Oakville area. Contact Nancy at (416) 623-2166 or call collect.</p> <p>Room for rent in St. Catharines for non-smoking female student. Shared facilities, in a house, close to bus route, church and shopping. Phone (416) 937-5172 between 5-7 p.m.</p>	<p><b>SMITHERS, B.C.:</b> The Christian Elementary School and Bulkley Valley Christian High School, P.O. Box 4322, Smithers, B.C. V0J 2N0, need a part-time teacher in <b>life skills (home economics)</b> for grades 8, 9 and 10 and/or <b>learning assistance for Grades 1-10</b>. Please contact: Principal R. Moeliker at (604) 847-2805.</p> <p><b>Vacations</b></p> <p><b>Bed and Breakfast</b></p> <p>Vacationing in the Toronto area? Our country home situated in beautiful rolling hillsides is the ideal place to stay. Lots to see and do. Call the Flim's at 1-416-655-4142, Oshawa, Ont.</p> <p><b>Lakewood Christian Campgrounds</b></p> <p>R.R.#5, Forest, ON N0N 1J0 Phone: (519) 899-4415 or (519) 337-6031</p> <p>Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.</p> <p><b>Sandy Bay Cottages</b> Rice Lake, Ont.</p> <p>Treat your family to a get-away in our comfortable housekeeping cottages. Lakefront units with lovely views of Rice Lake. September and October packages include: cottage, boat, motor, tank of gas and life jackets. Book early for our annual <b>Thanksgiving celebration</b>. Traditional dinner with all the trimmings our treat. Word of mouth is our best advertising. Ask your friends about us. Call or write for reservation and brochure:</p> <p><b>Sandy Bay Cottages</b> <b>Art &amp; Sue Breeze</b> R.R.#1, Hastings, ON K0L 1Y0 (705) 696-2951</p> <p><b>Southampton</b> <b>Hampton Court Motel</b></p> <p>Short walk to beaches; close to golf courses, tennis and shopping. MOTEL UNITS: twin beds, colour T.V.</p> <p>HOUSEKEEPING APARTMENTS COTTAGES (2 bedrooms) Heated outdoor pool. Breakfast lounge. (519) 797-2000.</p>	<p><b>RICELAKE</b></p> <p>Like fishing the big ones? 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Must like milking cows, and know how to run machinery for the field work. Good working conditions. Modern house included. Williamsburg area. (40 ml. south of Ottawa). Phone (613) 535-2974 or 535-2576.</p> <p><b>Receptionist/word processor</b> wanted at Institute for Christian Studies to start Aug. 24.</p> <p>Duties include: answering phones, word processing, mail, etc. Exposure to Word-Perfect or other word processing is an asset; good typing (min. 50 WPM) is essential. Please call: Alice de Koning at (416) 979-2331 or apply to ICS, 229 College St., Toronto, ON M5T 1R4</p> <p>General Insurance Brokers Office in South Western Ontario requires an experienced full-time administrative person for clerical and general office duties. A R.I.B.O. licence required or able to be licenced. Computer experience an asset. Please reply in confidence to file #2465, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p><b>GREENHOUSES FOR SALE</b></p> <p>Just north of Toronto. 43,600 sq. ft. of glass and plastic greenhouses. Metal-clad packing barn, boiler house, all necessary equipment and excellent 4-bedroom bungalow, all on 3.76 acres of prime gardening soil. Asking \$289,000. Near CR Church and Christian schools. Owner retiring after 27 years and would consider assisting in financing. Opportunity knocks.</p> <p><b>Near Dunnville.</b></p> <p>2-year-old greenhouse operation consisting of approx. 32,000 sq. ft. of twin roof, glass ranges imported from Holland. Two 40 x 60 metal barns, gas heat, beautiful custom-built brick home with 2-car garage. Nice operation, situated on main road together with 71.5 acres of land. Presently growing potted mums. Priced at \$390,000.</p> <p>For more information, please contact:</p> <p><b>Carl Maartense or Ralph de Groot</b> at <b>Duca Realty Ltd., Realtor</b> 391 Vine Street St. Catharines, ON L2M 4T9 416-937-7122</p> <p><b>Help Wanted</b></p> <p>Modern 650 sow farrow to finish hog operation, near Winnipeg, is looking for a manager. Applicants should be familiar with feeding systems, electricity and plumbing. Send resume to: Robert Reinink, Box 25, Dugald, MB R0E 0K0. Phone: (204) 853-7356.</p> <p>General Insurance office requires <b>secretary</b>. Experience with computers and familiarity with insurance office work will be helpful but is not a necessity. No phone calls. Resume to Mr. P. Joering, Nelson Insurance Brokers Ltd., 453 Plains Road, West, Burlington, ON L7T 1H1</p> <p><b>Grower wanted.</b> We need an experienced person for our specialized flowering 4-inch pot plants. Must be able to supervise, be responsible and ambitious.</p> <p>Location: 70 km southwest of Toronto.</p> <p>Send resume to file #2466, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p><b>E.C.E. graduate</b> needed for Christian nursery school and day care in Niagara Falls beginning Sept. 1. Opening available for assistant supervisor. If interested call: (416) 374-2681.</p>

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Deadline for applications: September 1, 1987.

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Events

Largest foodbank sees new goal

WINNIPEG, Man. (CFB) — Members of the Canadian Foodgrains Bank Board of Directors interrupted their annual meeting in Winnipeg on June 9, 1987, to pay tribute to the founders of the agency and to celebrate God's goodness over the past decade of growth at a commemorative banquet.

It has been 11 years since the Mennonite Central Committee Canada took the first steps toward creating a model food banking program on the Canadian prairies. After gaining experience and a proven track-record for delivering surplus Canadian grain to third world countries, the Mennonite Food Bank

invited other Canadian Christian denominations to expand the work. In 1983 the Canadian Foodgrains Bank was born and now includes seven partner churches.

Together, the Mennonite Food Bank and CFB have shipped nearly 70-million bushels of Canadian foodgrains to 20 developing countries over the past decade. That represents enough wheat to fill 38 miles of railway box cars.

Art DeFehr, the first chairman of the Food Bank Board of Directors back in 1976, described the personal and collective vision which led to the founding of the original

Food Bank. After serving in Bangladesh, he said, "I'd looked into the faces of hungry, starving people. If you've done that, you look at the world differently from then on."

DeFehr noted that while the CFB has succeeded to the degree that it is now the largest private donor of food in the world, it could still work harder at the third goal. Use the leverage that your success brings you to influence Canadian and international food policies, he concluded.

Adding to the tone of celebration was an announcement that a group of Australians have launched a



Chairman, Jack Benedict (right), together with former chairman, Art DeFehr (left) and Irwin Friesen (centre) at the celebration banquet.

foodgrains banking program in their own country, modelled after the Canadian Foodgrains Bank.

The CFB is a non-profit coalition of seven Christian denominations, based in Winnipeg. The church partners are: The Canadian Baptist Federation, Canadian

Lutheran World Relief, The Christian and Missionary Alliance, Christian Reformed World Relief Committee of Canada, Mennonite Central Committee Canada, The Pentecostal Assemblies of Canada, and the United Church of Canada.

U.S. religious organizations may play favourites

WASHINGTON, D.C. (EP) — The U.S. Supreme Court ruled unanimously June 24 that religious organizations may discriminate on the basis of religion in their hiring and firing — even for jobs that are not overtly religious.

In a case involving the Mormon Church, the court said a 1972 law that exempts religious groups from federal anti-bias standards is not unconstitutional.

Justice Byron White said preferential treatment of religious groups by the government does not automatically violate the constitution's ban on establishment of religion.

such as pastors and teachers, but not for non-religious jobs, such as janitors and cooks.

The ruling appears to be limited to nonprofit organizations; the court left open the possibility that religious discrimination would

not be tolerated in profit-making ventures operated by religious organizations.

The decision is expected to aid Interchristo, a Christian employment agency that has been sued for helping ministries discriminate in their hiring.

Calendar of Events

- Now to July 26** Exhibition of Scissorcuts by Lini R. Grol, Main Floor, Carleton University Library, **Ottawa, Ont.**
- Now to Sept. 8** Kurelek Festival '87 at Niagara Falls Art Gallery, 8058 Oakwood (QEW & McLeod exit), **Niagara Falls, Ont.**
- July 22-29** International Cadet Camporee '87, held at Camp Beaverdam near **Orangeville, Ont.** Open house at Camp Beaverdam July 26 starting at 10 a.m. Lunch provided. Everyone welcome.
- July 25** Organ and clarinet concert featuring organist Andre Knevel and the Dutch clarinet virtuoso Henk de Graaf. At 8 p.m. in St. Andrew's Presbyterian Church, William St., **Lindsay, Ont.**
- July 31-Aug. 3** Annual ICS Conference at Niagara Christian College Campus, **Fort Erie, Ont.** Theme: "To be near God." Keynote speaker: Pastor Derk Pierik, U of T campus chaplain.
- Aug. 8** Kaatsen Tournament in **Burford, Ont.** Phone (519) 485-0639.
- Aug. 13** Lakewood Christian Campground's Senior Citizen Day. Coffee at 9:30; program begins at 10:00, **Forest, Ont.** Please bring your own lunch and lawnchair. See future advertisement.
- Aug. 15** "Drijber & District Day" at Pinehurst Conservation Area, Hwy. 24A (now Waterloo Rg. Rd. 75), 8 mi. south of **Cambridge, Ont.** Starts 10 a.m. rain or shine. Bring lunch and chairs.
- Aug. 22** Kaatsen Tournament in **Oakville, Ont.** Phone (519) 485-0639.
- Sept. 7** Kaatsen Tournament in **Stoney Creek, Ont.** Phone (519) 485-0639.
- Sept. 12** Redeemer College Annual Membership Meeting & Convocation. Membership meeting starts at 10 a.m. with the convocation beginning at 2 p.m. at Redeemer College, **Ancaster, Ont.**
- Sept. 12** 25th Annual Youth Evangelism Services Conference from 9 a.m. to 4:30 p.m. at Covenant CRC, **Woodstock, Ont.** For info. call E. Munnik at (416) 279-8907 after August 20.
- Sept. 19** Kaatsen Tournament in **Ingersoll, Ont.** Phone (519) 485-0639.
- Sept. 19** 30th annual convention of the Ontario CRC School Association at E. Northumberland S. School, **Brighton, Ont.** Host: Trenton CRC. Speakers: Cele Mereness and Harvey Smit. For info. call (519) 884-6044.
- Sept. 24-26** Sixth Biennial Conference on Dutch-American Studies at Trinity Christian College, **Palos Heights, Ill.** For info. contact Dr. Hendrik Slikers at (312) 597-3000.
- Oct. 3** Sixtieth anniversary and reunion of "Christelijk Lyceum (HBS)" in **Apeldoorn, The Netherlands.** On this occasion the school will publish a book commemorating the airplane accident in Oct., 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.
- Oct. 3-18** 25th anniversary of the Blyth CRC, **Blyth, Ont.** For info. phone Fritz Datema at (519) 526-7202.
- Oct. 24** Second annual Holy Spirit conference at Redeemer College, **Ancaster, Ont.** For info. call Gerrit Verstraete at (416) 890-3222.
- Oct. 24** 1987 Holy Spirit Conference at Redeemer College, **Ancaster, Ont.** For info. contact Christian Communications Centre, P.O. Box 216, Station R, Toronto, ON M4G 3Z9 or phone (416) 890-3222.
- Nov. 7** Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster, Ont.** The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwssen, Redeemer's new Assistant Professor of Music.
- Nov. 21** Arts & Crafts Festival at TDCH, **Woodbridge, Ont.**

Advertising Deadlines

Dated	Mailed	Display ad deadline	Classified deadline
Fri. Aug. 14	Tues. Aug. 11	Wed. Aug. 5-8:30a.m.	Thurs. Aug. 6-8:30a.m.
Fri. Aug. 21	Tues. Aug. 18	Wed. Aug. 12-8:30a.m.	Thurs. Aug. 13-8:30a.m.
Fri. Aug. 28	Tues. Aug. 25	Wed. Aug. 19-8:30a.m.	Thurs. Aug. 20-8:30a.m.

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Lakewood Christian Campgrounds  
Senior Citizen Day

to be held on August 13, 1987  
coffee at 9:30 — program begins at 10:00  
**Speaker: Rev. John Klomps**  
After lunch: the 4th annual OPA & OMA OLYMPICS

Please bring your own lunch and lawnchair

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**August 15, 1987**  
**10 a.m. rain or shine**  
at  
**Pinehurst Conservation Area**  
**Hwy. 24A**  
(now Waterloo Regional Rd. 75)  
8 miles south of Cambridge

Bring your own lunch and lawnchairs.  
Coffee and refreshments will be available.  
All generations welcome!



## Dutch



## Kommentaar met een knipoog

Herman de Jong

### Waar vinden we een spreker? (3)

Jan, Hannus en Pieter, hadden elk een vergadering met hun eigen provinciale hoofdbesturen. Drente zat al goed. Jan Oegema in Friesland had het vertrouwen van zijn bestuur en met algemene stemmen werd het voorstel om Billy Graham te laten spreken op de "Hagepreek" openluchtsamenkomst te Haulerwijk aangenomen. Alleen in Groningen ging het niet van een leien dakje...

Ofschoon Groningers in het algemeen verstandige en voortvarende mensen zijn, men moet ze niet plotsklaps voor een nieuwigheidje zetten. Ze worden ziek als ze snelle beslissingen moeten nemen. De klei zuigt hard en er is bedachtzaamheid voor nodig om te beslissen welke rubberlaars het eerst uit de vette klei te trekken.

Groningers zijn daarom

diep-denkers geworden. Gelukkig mag de rest van Nederland daarin delen. De rest waardeert hogelijk het Gronings onderwijs-personeel dat de beroerd-roerige klassen van de westelijke provincies, zo be-invloed door de stuwende branding der Noordzee, in de hand weten te houden. Andere leraren gaan daar aan ten gronde. De Groninger leraar verheft zich als een rustige rots in de roerige zee. Ook het aantrouwen van Groningers heeft meegewerkt aan de verspreiding van de diepgang van het Gronings denken. Gelukkig maar....!

#### Het Groninger bestuur

De Noordelijke Christelijke dagbladen hadden het initiatief der drie jongelingen hogelijk geprezen. Het dagblad *Trouw* had een VU professor aangehaald over deze zaak te schrijven. Hij schreef negatief; vond dat die Amerikaan eerst maar es een poosje aan de VU of in Kampen moest gaan studeren om zich te vergewissen van het hoge niveau van de Gereformeerde zede en de pientere aanpak van Kerk, Staat en Maatschappij.

Het schrijven van deze professor, wiens wieg in Siddeburen gestaan had, lag het Groninger Bestuur zwaar op de maag. Was het niet te gek om los te lopen om een buitenlander uit te nodigen, zolang Nederlandse sprekers

nog onvoorziene wijsheden in hun mars hadden?

Nu zat er in dat bestuur een jongeman van Roodeschool. Hij zei nooit veel. 'n Beetje een vreemde jongeling! Hij zag er dorps uit. Men vermoedde dat zijn moeder hem de witte haren knipte, gebruik-makende van een zeker nachtelijk gebruiksvoorwerp. Jan de Groot had een kop die vanwege z'n rodigheid niet meer blozen kon. Dat was in zijn voordeel, want hij bloosde veel. Hij was de enige jongeling die nog met een veel te korte pofbroek ter vergadering kwam. Er hing een onmiskenbare stallucht om hem heen....

Jan de Groot kuchte en de andere bestuursleden merkten hem voor het eerst op. De voorzitter nodigde hem vriendelijk uit zijn gedachten weer te geven. Toen kwam er iets dat Hannus Mos zich dertig jaar later nog herinnert als een blikseminslag op zijn visie van de Gereformeerde leer....

"Ik wilde wel even aan het woord," zei Jan, "ik heb met aandacht naar jullie geluisterd. Ik kan er goed inkom'n dat er bezwaren zijn. Maar ik vraag me af of deze bezwaren wel opwegen tegen de geleidelijke verslapping die ik meen op te merken in ons kerkelijk jeugdleven." De bestuursleden spitsten hun oren. Waar wilde deze verlegen jongeling uit Roodeschool naar toe?

### Opgave

Ik schoof altijd de schuld op God,  
ja, Hij vergiste zich in 't lot  
dat mij was toebedeeld.  
Ik leefde wel, maar niet bewust  
mijn hart had ik in slaap gesust  
dat was toch naar Gods wil?  
Maar God verwachtte van Zijn kind,  
dat hij op vragen antwoord vindt  
geschreven in Zijn Boek.  
Dat met de gave die Hij schenkt,  
ik daarbij aan mijn naaste denk,  
Verantwoording mij geeft, dat ik bewust wordt wat ik doe,  
al ben ik 't leven wel eens moe, God altijd krachten geeft.  
Dat ik genieten mag van d'aarde, waar Hij nog liefde geeft  
en waarde  
Om naar te leven.

Aartje Nederveen,  
Hardinxveld, Nederland

### Persoonlijk geloof

Jan vervolgde, nadat zijn sterke handen zich plat op de bestuurstafel plaatsten om trillen te voorkomen, "Ik moet jullie eerst iets over mezelf vertellen. Mien vader is in de oorlog omgekomen in een concentratiekamp. Ik was toen 15. Ik ben voor zijn boer gaan werken om ons grote gezin in stand te houden. Maar de dominee zei dat ik beter onderwijzer kon worden.

Ik werk nu nog halve dagen voor de boer, maar na het melken 's morgens stap ik op mijn fiets om naar de Kweekschool in Groningen te rijden. 'k Ben 's middags om vijf uur weer in Roodeschool en melk tot zeven. Daarna moet ik nog studeren.

Als ik zo op de fiets zit heb ik alle tijd verschillende dingen te overdenken. Ik heb me er op betrappt dat ik veel over datgene waar we het in onze verenigingen zo vaak over hebben, zit te denken. Over Kerk, Staat en Maatschappij enzo. Ik ben wat je noemt een meelevend lid. Toch ben ik niet zo gelukkig met mijn jongelingsschap. Ik geloof dat we met al ons gepraat over de drie zuilen ons zo ver verwijderd 'n van Zondag 1, dat we straks met een verzand systeem kom'n te zitten inplaats van met een levende Kerk.

Mannen, ik heb op het ogenblik geen gemakkelijk leven. Soms wilde ik wel dat ik er nooit aan begonnen was om onderwijzer te worden. Als ik geen persoonlijke, sterke band met mijn Heiland en Zaligmaker had, ging ik er onderdoor. Maar Christus houdt me staande...."

De jonge bestuursleden zaten muisstil. Eerst hadden ze Jan strak aangekeken, maar nu wendden ze hun blik van hem af. Stuk voor stuk waren het gelovige knapen, maar om zo intiem van je geloof te spreken, dat waren ze niet gewend....

Jan de Groot zei zachtjes, "Weet je, jongens, dat persoonlijke contact met Jezus, dat Koninkrijk dat binnen in ons zit, moet het fundament zijn voor al onze belangstelling en al ons gezwoeg om het uitwendige

Koninkrijk, waar geen duimbreed ontkomt aan de helende hand van Jezus Christus, te bevorderen. En als dat niet het geval is gaan wij kapot aan Kerk, Staat en Maatschappij, want dan hebben we het fundament er onder weggeslag'n.

Zo vaak verwarren we geloof met visie. Het zit immers wel goed met ons als we breedvoerig over onze inleidingen kunnen discussieren. Maar als ik op de fiets zit tussen Bedum en Roodeschool en de koppen van de koeien zich verwarren met de kop van mien leraar Nederlands, die een goed proefwerk van mij verwacht, dan kiek ik omhoog en dan weet ik dat daar boven de jagende regenwolken een God is waar ik op kan vertrouwen.... dan denk ik vaak: waar maken we ons zo druk om, als we niet eens van onze persoonlijke omgang met God durven te getuigen; en als we niets met onze vergaarde kennis doen, dan nog maar weer es opnieuw vergaderen!

Ik denk dat onz' kerk voor rare dingen komt te staan! We worden steeds meer een kerk die vertrouwt dat de vooroorlogse manier van aanpak ook vandaag nog wel zal werken. Daarom zou ik een spreker willen horen, die ons terugbrengt tot iets wat we meer nodig hebben dan enig ander ding: de persoonlijke, mystieke omgang met Jezus, waaruit we dan kracht kunnen putten om zijn kruis uit te dragen in alle gebieden van het leven. Ik weet dat we die boodschap van Billy Graham kunnen verwachten. Ik ben er voor dat we hem uitnodigen....  
(Wordt vervolgd)

Herman de Jong woont in Jordan Station, Ontario.



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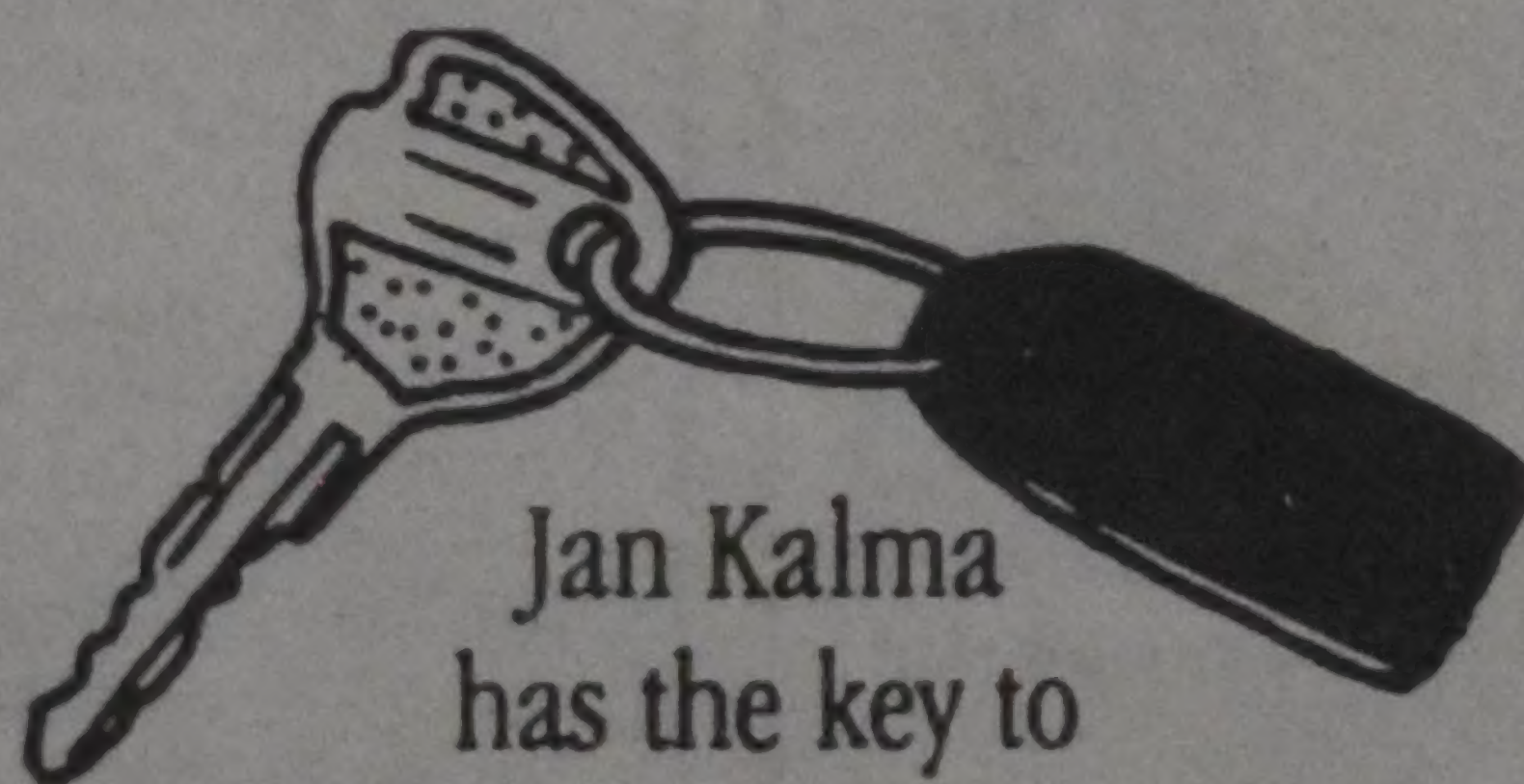
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## Als je 't mij vraagt ...

Syrt Wolters

De vorige keer hebben we het over "infiltratie" gehad in verband met de vraag hoe we, als Christelijke gemeenschap, onze taak moeten vervullen. Infiltratie — de methode waarbij we zoveel mogelijk, als individuele personen, onze invloed laten gelden in de wereld.

Infiltratie deed mij teveel denken aan een "stiekume" methode. Het kwam mij voor, dat deze methode een Christen niet waardig is. Het is niet omdat ik bezwaar zou maken tegen elk persoonlijk getuigen, waar we ons ook maar bevinden in de wereld. Natuurlijk, dat moeten we altijd doen. Maar genoeg hierover. Deze keer wil ik het graag hebben over: INSULATIE.

### Is stemmen werelds?

Tegenover diegenen die vinden dat men overal moet getuigen in de wereld, zijn er ook velen die er b.v. ernstig bezwaar tegen maken dat Christenen zich met politiek gaan bemoeien. Politiek behoort tot het rijk der duisternis waar satan de heerschappij heeft.

Toen ik eens op een dag van verkiezing één van mijn klanten vroeg of hij al gestemd had, keek hij me aan alsof hij diep teleurgesteld was. Hij wist dat ik een Christen ben, en nu moest hij van z'n Christelijke kapper horen dat van hem verwacht werd, dat hij zich zou inlaten met zo iets werelds als stemmen! Ik daalde een heel stuk in zijn achting. Volgens hem moest een Christen zich zuiver houden van alles wat werelds was.

Toen ik hem vroeg of hij ook niet van mening was, dat we als gelovigen geroepen waren om te getuigen tegen de zonde in de wereld, kon hij niet anders dan toestemmen, dat dit van ons gevraagd werd. Toen ik hem verder vroeg of hij ook niet van mening was, dat de wet Gods geldig was niet alleen voor iedereen persoonlijk maar ook voor groepen, verenigingen en instanties kon hij ook dat niet ontkennen.

De wet Gods "Ge zult niet stelen" en "Ge zult geen geweld plegen," enz., geldt ook voor een regering, of niet? Ja — ook dat kon hij niet ontkennen. Als een regering te zware belasting oplegt, of onrechtvaardig de wet toepast, dan overtreedt het de wet Gods net zo erg als wanneer een persoon dat doet. Ja, hij gaf me dat allemaal toe.

Maar, vroeg hij: "Wat wil je

daarmee zeggen?" "Nou, als we als Christenen geroepen worden om tegen de overtredingen van Gods wet te getuigen, dan mogen we ons toch ook niet stil houden als de overheid zo iets doet?" Ook daarvan kon hij de logica wel volgen. Maar ik kon hem niet overtuigen, dat zulk getuigen een politiek getuigen was en dat we zodoende tot onze nek in politiek verzeild geraakt waren.

Ik ben er vrij zeker van, dat iedereen wel eens zulke mensen ontmoet heeft: erg serieuze mensen, die het heel nauw nemen wat hun levensgedrag betreft, maar tegelijkertijd zich zo afzijdig houden, dat ze bij het eten van hun middagboterham helemaal alleen gaan zitten, desnoods met een been op de stoel naast hen, om zodoende te verhinderen, dat er mogelijk een ongelovige samen met hen de maaltijd zou eten.

Nu moet u niet denken dat deze vorm van insulatie sporadisch voorkomt onder Christenen. Enkele jaren geleden was ik aanwezig bij een interview van een onderwijzeres die bij onze school gesolliciteerd had. Toen een van de interviewers haar zo terloops vroeg wat haar politieke richting was, was ze erg verontwaardigd en zei: Hoe kunt u van mij, als Christen, verwachten dat ik me met zo iets werelds inlaat!

### Christenen zijn niet gevaarlijk

In de ogen van deze mensen moeten de Christenen zich helemaal afzijdig houden van de wereld, om zodoende de wereld uit hun hart te houden. Nu moeten we ook niet weer denken dat wij als gereformeerden onbesmet zijn gebleven. Hoe hebben de gelovigen van de reformatie uit Nederland niet hardnekkig geprobeerd om de invloed van de wereld te ontgaan door, eenmaal aangekomen in Amerika, de Nederlandse taal aan te houden om zodoende geïnsuleerd te blijven van de Engels sprekende wereld! Zo sterk zelfs, dat de voertaal van onze kerkelijke vergaderingen, zoals classis en synode, tot 1924

## Wat is onze opdracht: infiltratie, insulatie of isolatie?

nog Nederlands was!

Het zal ons zo langzamerhand wel duidelijk geworden zijn, dat we nooit de "wereld," de zonde ontlopen kunnen, want we dragen die mee in ons hart. Het is nu ten enenmale onmogelijk om ons hermetisch af te sluiten van de wereld rondom ons. Als verbondskinderen Gods zijn we midden in de wereld geplaatst.

Het is onmogelijk om ons te in-su-leren van de wereld. Insulieren doen we met

electrische stroom. We leiden die door een rubber omhulsel, zodat niemand in direct contact kan komen met de electrische stroom. Daarom is het weerlichten bij een onweersbui zo gevaarlijk: die ontzettende sterke electrische stroom is niet ge-insuleerd, maar naakt en bloot. Geen wonder daarom, dat we voorzichtig zijn en stroom een "harnas" geven, zodat het niet ontsnappen kan.

Nu, zo wilt u toch niet dat we als Christenen in de wereld zijn, alsof we opgesloten zijn in een

dwangbuis! Daarom, geen insulatie van de geloofsgemeenschap in de wereld.

De schrift spreekt, dunkt mij, nogal duidelijk dat we niet moeten trachten stiekum te "infiltreren;" ook niet ons "insulieren," maar veeleer "isoleren." Wat dat inhoudt gaan we de volgende keer bekijken.

*Syrt Wolters is kapper in Victoria, British Columbia.*

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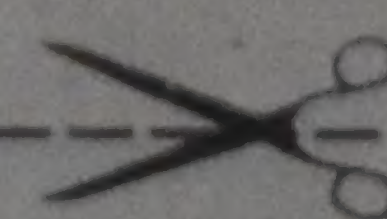
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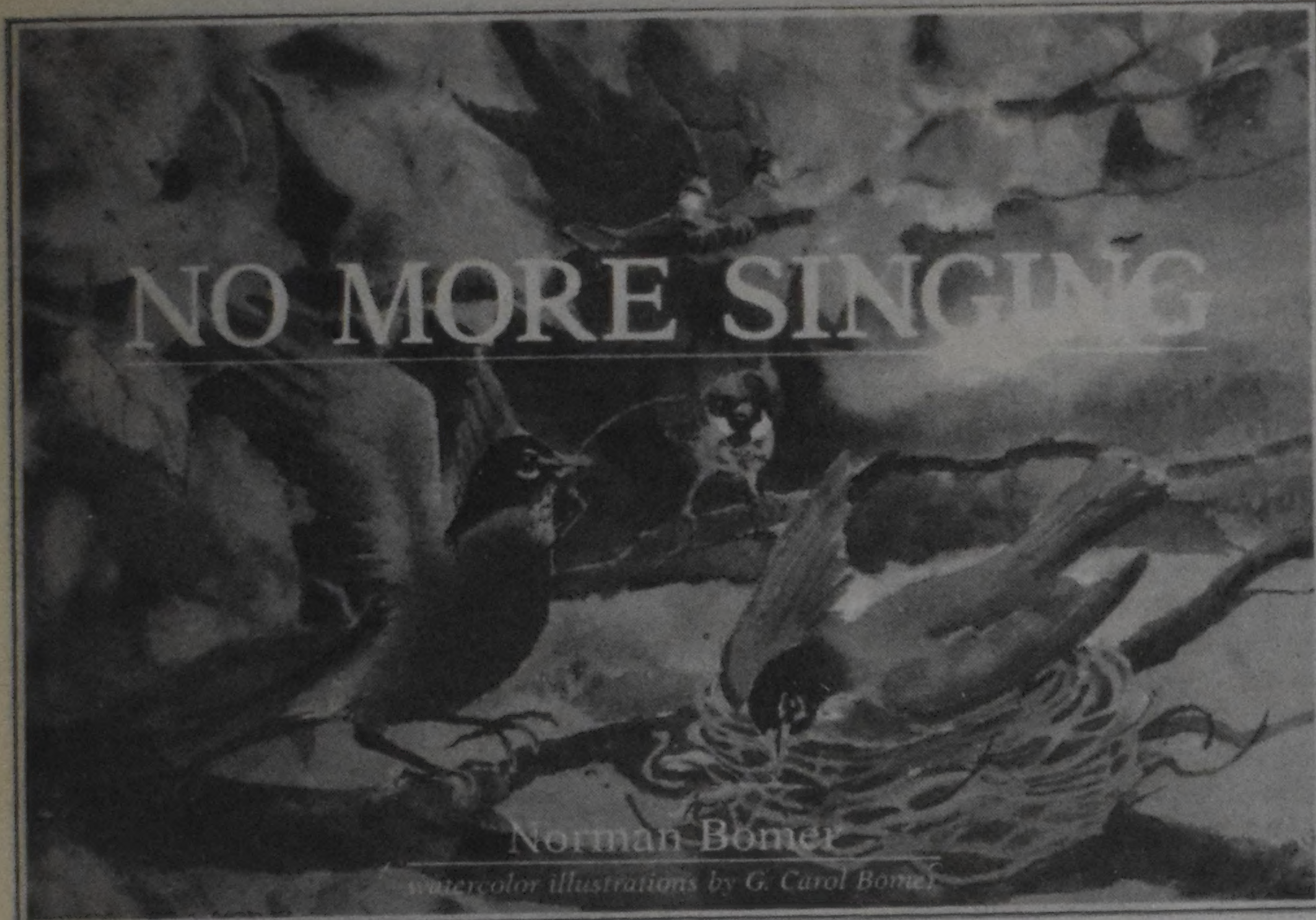
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# Books/Meditation



## A children's book for adults

*No More Singing, text by Norman Bomer, watercolour illustrations by G. Carol Bomer, book design by Rachelle Longtin. Jordan Station, Ontario: Paideia Press, 1987. 32 pages, \$5.95. Reviewed by Robert VanderVennen.*

This book is a parable produced as a children's book, beautifully illustrated with Carol Bomer's watercolours. We see Chuck and Janice Robin moving into a new neighbourhood, a peaceful park which is a wonderful place

to raise children. All the birds were friendly, and laws made democratically made life safe for everyone. The laws must agree with the Ancient Book written long ago by the Lord of the park; the Treetop Court, elected by the Fellowship of the Feather, saw to that.

It was a beautiful summer, and soon Janice Robin was sitting on five fine eggs. But one day the Bluejay Police destroyed four of the eggs, saying that a new law passed by the Court limited each family to one new child per year. The Court now made all the new laws. Peace was enforced by the police. There was no more singing.

"Part of my family was killed here today!" said Chuck Robin. "They say that eggs aren't birds," replied his friend the crow.

That's the issue, of course. The epilogue drives home the book's point by saying, "abortion has killed millions of little children." Are eggs the same as birds? In any case abortion as practised in our land is a great evil, and that is what the book is about.

You can't push the details of a parable too hard to match real life situations. In some respects the match in this story may be too weak, though. For example, in our society the laws and the police do not force anyone to have an abortion.

Is this children's book really aimed at children, or at adults who read over the shoulders of children? Maybe it is a children's book with a knockout punch. The book is a creative contribution to an important struggle.



## Friends of God

Wayne Brouwer

### Where did He go?

"They were looking intently up into the sky as He was going ...." (Acts 1:10)

The scene is as dramatic as that before a magician's audience witnessing a disappearing act: 22 eyes, wide with wonder, squint to penetrate the mists of the cloud now swirling a cloak around their Master. The clouds part, the body is gone! But where? How did He do it? Where did He go?

He "has been taken from you into heaven" (vs. 11), is all the answer the disciples will get. But what is heaven? And where is it? And what goes on there? These questions were perhaps more readily answered by the disciples in their own time than we in ours.

#### Philosophic skepticism

In the 18th century, two European philosophers altered totally the way in which the modern world thinks about heaven, to the point that it is almost impossible even for Christians to think honestly about what happened to Jesus that day. Immanuel Kant (1724-1804) paced the streets of his native Konigsberg, Prussia, with such methodical regularity that people could actually set their timepieces by his passing. His reasoning mind, churning through an intricate search for meaning in life on these walks, decided that true scientific investigation was limited to the world of the senses, the "phenomenal" world. And anything that we couldn't analyse scientifically was placed in a world of morals, values and judgments, the "noumenal" world. Then Kant postulated an "infinite qualitative distinction" between the two worlds, a gulf so great that we who are part of the phenomenal world can never really know with "scientific" certainty anything of the noumenal world. It affects us in some way, but that is about the most we can say of it. So talk of "heaven" is merely senseless gibberish, baby-talk from lives not yet scientifically mature, and wishful speculation.

Georg Wilhelm Friedrich Hegel (1770-1831) built upon Kant's philosophic foundation. He decided that even to allow the unseen attic of "heaven" on the house of human thinking was unnecessary and unwise. "Spirit" (God's?) was not something from a non-existent heaven above, but really the force of history which changes and moulds all that we know today from something quite different handed down by our

forefathers and mothers. Thus the statements of Jesus' ascension in Acts 1 are merely religious ways of saying that Jesus has had a changing effect on history, and not assertions about His present location or even existence!

#### Biblical reality

Knowing I was a "preacher," a bus driver on a route I used to travel frequently sometimes asked me to "put in a good word" for him "with the Man Upstairs." He had never read Kant (he had not even finished high school), that he thought of God and heaven in the way Kant decided was proper. When I pressed him about religious commitments, and faith in God, he talked of religion as a positive influence on the world, just like Hegel demanded. But heaven and Jesus were as far away from him as the world of the disciples' faith seems from our own.

The boldness of the Christian faith in its talk of heaven does not scoff quickly at the philosophic skepticism of our age. Sometimes, unfortunately, it even bows to the modern views by creating its own mythical alternative. Note this advertisement from *The Bible Friend*:

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The biblical reality does not deny the questioning uncertainty of the disciples or of us. It does not seek to answer all our questions. But it does assure us of heaven's reality as the spiritual counterpart to the physical dimensions of existence. Kant was wrong when he separated God and heaven far away from anything we can sense. Hegel was incorrect when he made the spiritual world merely the impersonal force of history. The cloud that received Jesus, in its imitation of the dynamic Old Testament symbol of God's presence with His people (cf. Ex. 13:21; 40:34; Num. 9:15; 12:5), is a reminder that the heaven of Jesus' residence is not far from us, and the power which unfolds history is the personal rule of a divine king whose hand alone knows the combination on the lock of tomorrow's newsprint. (cf. Rev. 5)

Wayne Brouwer is pastor of First Christian Reformed Church in London, Ontario.



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